

# Luther Life . . .

MAGAZINE FOR LUTHERAN YOUTH



JUNE 1951

25 Cents

# Luther Life . . .

JUNE 1951  
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## LETTERS

### Night and day

On page 36 of the April issue, the idea is ridiculed of singing "When Morning Gilds the Skies" at 6:30 in the evening. What's wrong with it? That is, despite its title, not particularly a morning hymn—in fact, we're still in the first stanza when we come to the line, "When evening shadows fall."

We can't always tell from the first line of a hymn when to use it most appropriately. For instance, who could tell without reading it through that "Lord, For the Mercies of the *Night*" is really a *morning* hymn? . . .

Leaders of worship should always be guided by the sound practice of reading hymns through carefully beforehand, and then planning their use or non-use in a sensible manner. "You can't tell a book by its cover"—no, nor a hymn by its title.

HENRY HARDY HEINS  
Pastor, Bethany Church

Central Bridge, N. Y.

### Reader reactions

Sir:

. . . Your magazine is the most interesting church publication I have ever read.

B. B. MILLER, JR.

Mt. Ulla, N. C.

Sir:

. . . The imaginative style makes it interesting from cover to cover, as evidenced by the appealing make-up, very helpful and interesting topics, eye-catching titles and valuable practical suggestions . . .

W. C. ARBAUGH  
Pastor, Frederick Church

St. Thomas, Virgin Islands

*delegates  
and  
visitors*

## deadline

For registration for  
The Luther League of America  
Convention  
Iowa City, Iowa  
will be

*July 5, 1951*

Registration blanks may be secured from either your synodical Luther League president or The Luther League of America, 1228 Spruce St., Philadelphia 7, Pa.



## Herky The Hawk

invites

every local congregation with a Luther League to send an official delegate and a carload of visitors to

The Luther League of America  
Convention

*Iowa City*

*August 13-17, 1951*

## TOPICS

THIS IS DEACONESS MONTH in the calendar of causes of the United Lutheran Church. Every youth group should—sometime in June—have a program based on the material in "What These Do You Can Do," page 13.

The following schedule is suggested for the high school gang:

June 3—"50 Years With the Wrong Job"

June 10—"What These Do You Can Do"

June 17—"Do You Date or Court" or "Life After Death"

June 24—"Church Going Families Are Happier"

Suggestions for the post high crowd are as follows:

June 3—"50 Years With the Wrong Job"

June 10—"What These Do You Can Do"

June 17—"Marriage: For Adults Only!"

June 24—"How Much Can You Take" or "Church Going Families Are Happier"

## Muhlenberg College

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# youth

## in the church

### Shoes" at Iowa City

He couldn't draw a straight line. Grade school teachers pushed him along to get rid of him. Lazy and indifferent, he quit high school after two years of failure. He went to work as a lifeguard—and fell in love. The girl demanded that he prove he could make something of himself.

Fascinated by a "quick and easy" cartooning ad of an art school, he enrolled. After three months the director begged him to quit. He offered the pupil all of his tuition back if he would only get out and make room for a student of promise. "You won't make a cartoonist in a thousand years," he told the youth. (Years later that same pupil went back to that school as a special teacher.)

God entered his life at the death of his brother, and then began the "miracle" of transforming a wilful failure into one of the world's outstanding cartoonists.

That's the story behind Vaughn "Shoes" Shoemaker, chief cartoonist of the Chicago *Daily News*, who will present a special illustrated program at the Luther League of America convention, Iowa City, Iowa, Aug. 13-17. Mr. Shoemaker was winner of the coveted Pulitzer Prize—highest annual honor in cartooning—in 1938 and 1947. He received the National Head-



Edwerth E. Korte

... convention chaplain

liners' Award as the best cartoonist of 1943 and the National Safety top award in 1946. Daily almost 4 million people look at his cartoons.

### Who's who

Chaplain of the convention will be the Rev. Edwerth E. Korte, campus pastor for Lutheran students at Pennsylvania State College. He will "key-note" each day with devotions centered around the theme "Christian, Answer Boldly!"

Director of music will be the Rev. Henry Horn, pastor of Resurrection Church, Augusta, Ga., and convener

of the ULC Committee on Church Music. He will lead the convention choir and conduct special services of worship through music.

To speak at the installation service will be the Rev. George F. Harkins, assistant to the president of the United Lutheran Church. At this service both the new LLA officers and the three new staff members will be installed.



**George F. Harkins**  
... special speaker

## Become a leader

When you register for the LLA convention you will be asked to state which of 16 workshops you would prefer to attend. In these you will be trained to direct programs in your local congregation.

Workshops and leaders are as follows:

**Synodical Presidents**—Roy Henrickson, LLA President.

Instruction on responsibilities to LLA, synodical organizations, and local leagues. Discussion of mutual problems.

**Handicrafts (for leaders and sponsors only)**—The Rev. Sam Shaulis, director, Camp Lutherlyn, Prospect, Pa.

Instruction on handicrafts for leagues—materials, costs, techniques—and how to apply them in the youth program.

**Work Projects**—The Rev. Lawrence M. Reese, youth director, ULC Parish and Church School Board.

How the league can be a "workshop" group; weekend work projects; service to the church and community.

**Visual Aids**—The Rev. Vernon Frazier, pastor, St. Stephen's Church, Lexington, S. C.

What visual aids to use and how to apply them in a discussion; how to make your own visual aids.

**Christian Recreation**—Charles Kurfess, member, National Rural Youth Committee, American Farm Bureau.

Learn how to organize and direct games, folk dances, and socials; what resources are available for leaders.

### Choir and Music

Singing the service; learning new hymns; how youth can improve congregational singing; anthems for youth choirs.

**Publicity in the Local League**—The Rev. Stafford Swing, executive secretary, S. C. Luther League.

What is good publicity and how and where to get it.

**Editors' Conference**—The Rev. John Mangum, editor, LUTHER LIFE.

For editors of synodical, conference, local papers, and for LUTHER LIFE correspondents.

### Dramatics

Guides on how to select and produce good plays in the church and where to get resource materials.

**Techniques and Methods for Topics**—The Rev. Paul J. Renz, chairman, LLA Education Committee.

Conference for educational secretaries on literature, promotion, group participation, and developing league leadership.

**Stewardship**—Chester A. Myrom, associate director, Lutheran Laymen's Movement.

Discussion of your league's stewardship of time and money, how leaguers practice Christian stewardship, and stewardship and life service in the league.

#### **Evangelism**

Pointers on how to conduct an evangelism campaign, your league and your congregation's evangelism program, and the intermediate enlistment program.

**Pastors**—The Rev. Leslie Conrad, Jr., LLA executive secretary.

The pastor and his youth program, relationships with the Luther League, developing youth leaders, enlisting lay people as advisers.

**Advisers**—The Rev. Harold Park, LLA executive committee member, and Alvin Schaediger, former LLA president.

Conference for all lay advisers. Leadership of teen-age groups, developing youth leaders.

**Intermediates**—Mary Helen Smith, LLA associate secretary.

Conference for all intermediates present. Reports from the contest; pointers on projects; how to use **High Ideals**; discussion of common problems.

**Missions**—Dr. Luther Gotwald, executive secretary, ULC Foreign Missions Board.

What's new in missions? Introduction to missionaries and nationals present. How and what to promote in missions.

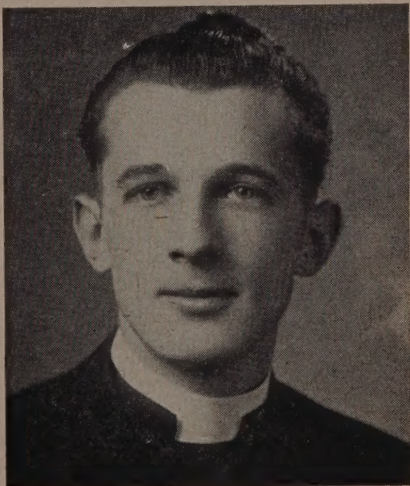
### **Students-in-industry**

A Lutheran "students-in-industry project" will be sponsored in Johnstown, Pa., June 23-Sept. 2, to enable young people to learn through working in industry what the problems of industrial workers are. "Special concerns," the Rev. Harold C. Letts announces, "will be the problems of la-

bor-management relations, of maintaining Christian attitudes in work, and of developing adequate church programs for industrial communities."

The group will apply for and hold jobs on the same basis as regular workers. Speakers representing management, labor, government, and social service agencies will visit the project to present issues in industrial and community life.

Students accepted for the project will pay their own expenses (transportation, housing, meals, etc.) out of



**Lawrence M. Reese**

... workshop leader

their earnings. The sponsors will arrange for living quarters for the group, and line up job opportunities.

Applications should be sent immediately to the Rev. Harold C. Letts, ULC Board of Social Missions, 231 Madison Ave., New York 16, N. Y.

## Throw in the towel

Postmen in Glasco, Kan., have been carrying paper towels around recently. The towels have been wrapped in stamped envelopes on which was the return address "St. Paul's Luther League."

When someone skips a league meeting members send that person a paper towel with such appropriate remarks as, "If you don't come to league and have fun with us, don't come around with a 'sob' story. Use this towel for your tears." Another message used is, "You may have a friend who is listless, pale, can't take a joke, won't come to league and cries himself to sleep. Take a towel for him."

## Try this

Any complaints that young people are not good evangelists are sent tumbling like a house of cards by Calvary senior league, Louisville, Ky. Every Sunday during Lent members called on prospective members between 2:30 and 5 p. m. Then they telephoned persons they had visited the previous Sundays just to make sure that new members kept coming.

"To say the least," reports Jane Schuster, "this system is getting big results. All the prospective members we have called on have come to league. We find the work very interesting and plan to continue it."

This league also prepared the altar for special communion services held every Sunday during Lent in their church. As a little added service project, they also collected and sent a box of clothing to a mission in Japan.

Lida Neal, who is president of the group, recently received the award of

the Fincastle Chapter of the D.A.R. for being a good citizen and a loyal student, and for lending a helping hand to her neighbors . . . Clarel Lee Flanders, St. Mark's Church, Louisville, has been awarded a half-tuition scholarship to Wittenberg College. Reason: Scholastic ability and service to church and community . . .

## Wins Florida contest

"I like the Lutheran church best because although it is not perfect, it knows it and keeps trying to improve." This was the climax of the prize-winning essay written recently by Mary Wehle, Trinity LL, St. Petersburg. The contest was sponsored by *The Illuminator*, Florida LL monthly.

In the essay Mary emphasized the point that Lutherans support their youth. "When I say support," she wrote, "I don't mean money. I mean the time and energy they spend with us, helping us to do things more easily done by themselves. I mean the patience they have while we blunder our way through tasks, trying to be helpful, and gaining invaluable experience." Wilhelmina Rist, St. Mark's Church, Jacksonville, placed second.

## Alumni secretary

Maryland is doing something about the need for on-the-ball people to serve as advisers to local leagues. Fred Heise, a past president of the Maryland LL., has been appointed alumni secretary for the state. He is assisted in every district by alumni chairmen.

These people serve two purposes: To guide younger Luther leaguers and to promote the organization of

LOYAL groups (age 25-35) within the synod. At the state convention, alumni leaguers will hold a special fellowship hour to discuss ways in which they can best carry out their job.

## Warning to Americans

The idea of communism cannot be killed with weapons. Only Christianity substituted for communism can prevent world disaster. In some countries occupied by the communists it is almost too late to make the church active. But it is possible here. We must be in constant training.

That was the warning of Reuben Baetz to the 200 young people of Kitchener district attending a rally sponsored by the Waterloo College LSA. He had recently returned from Germany.

Mr. Baetz said that American young people take their heritage too much for granted. They forget too often that:

- 1) They can carry on a sound family life. In Cologne 70 per cent of the homes were destroyed in the last war. In many centers in Germany families now live together in huge rooms divided only by army blankets.

- 2) They have democratic government based on strong Christian principles.

- 3) They live in an unoccupied country. Almost every country in Europe has been occupied at some time in the last 10 years by a foreign ruler.

- 4) They have a young, active church.

## News roundup

The Pittsburgh Youth Council, representing young people of the Amer-

ican, Augustana, and United Lutheran churches, held their third All-Lutheran Youth rally recently with over 300 present . . .

Fremont, Nebr., intermediate leaguers were hosts to over 50 leaguers from West Point and Hooper at a skating party. A prince and princess from each of the groups had been chosen prior to the party. These six were then candidates for king and queen. Bobby Benne, West Point, was crowned King Cupid. Judy Kern, Fremont, was named Queen Valentine.

Maryland LL will hold a rally at Jolly Acres Camp, May 27. In the afternoon is scheduled inter-district sports. The Rev. D. H. Mandrodt, Baltimore, will speak in the evening.

Spring rally of the Fox Valley district in Illinois will be held at St. Paul's Church, Wheaton, May 20, at 3 P. M. . . . Northern district will meet at St. Paul's Church, Dixon, May 6 . . .

The league at Lakewood, Cal., entered a float in the Pan American celebration parade there, April 19, 20. . . . Larry Flora, recently returned from Liberia with his missionary parents, showed colored movies and displayed souvenirs at two joint meetings of St. Andrew's league, San Mateo, Cal., and Grace league, San Jose. . .

Leaguer Paul Vogt, who spent last summer on one of the Lutheran World Federation's study-work projects, has been describing European conditions to many societies in Texas . . . St. Peter's, Kitchener, Ont., observed missionary Sunday by broadcasting over radio station CFCA-FM. . . Northern Kentucky leaguers have donated \$100 to the Phebe Hospital in Liberia.



## *"Tennessee Waltz" King*

**I**F YOU have been near a juke-box within the last six months you couldn't help hearing that plaintive tale told in "Tennessee Waltz." Bet you didn't know, though, that it was composed by the father of Luther leaguer Marietta King, member of St. John's Church in St. Matthews, Ky.

Drop into St. John's some Sunday morning and chances are you will run into nine-year-old Pee Wee King, Jr., and the seven-year-old King twins—Gene and Larry—running down the steps on their way out of Sunday school. When time comes for the anthem you will hear Mrs. King—who

used to sing on the radio—helping the altos. And, if Pee Wee, Sr., is back from Hollywood or New York or Milwaukee you will see him beaming proudly at the choir.

"Tennessee Waltz," which was composed by Pee Wee and Redd Stewart, is only one of about 300 folk songs that Pee Wee has had a hand in. Already, when "Tennessee" broke into the top 10 popular hits, another King tune was there. It was "Bonaparte's Retreat," a "rearrangement" of an old fiddle tune with lyrics by Pee Wee.

But "Tennessee" is his biggest hit

## By Nancy Petry

so far. A few months ago trade papers in the popular song field looked as though King and Stewart were just about the only men in the business.

In one issue of *Billboard*, "Tennessee Waltz" was No. 1 on the "Honor Roll of Hits," first in the list of "records most played by disc jockeys," at the top of the best-selling-sheet-music, and at the head of the hottest-selling single records in the industry. It had been recorded by Patti Page, Guy Lombardo, Sammy Kaye, Jo Stafford, Anita O'Day, Spike Jones, and about 10 others.

WHEN HE WAS A BOY back in Milwaukee, Frank Pee Wee (he had this made his legal name a few years ago.) King hated music. He wanted to be a draftsman. He even got a job in his uncle's office, so he could learn the trade.

But the training of his musician father and the need for ready cash won out. He discovered that he was working all week for \$14 and then getting \$30 for playing one night.

Thus when Gene Autry visited Milwaukee, young Pee Wee was ripe for going back to Louisville, Ky., with him. And ever since he has been on the way up. His first success was "Darling, How Can You Forget So Soon?" recorded by Autry. Another early one was "The End of My Roundup Days." This was written in memory of Tom Mix.

Today his "Golden West Cowboys" are easily the most popular band of its type in America. Fact is, Pee Wee is the only person ever to be named

"the best Western orchestra leader" two years straight by *Orchestra World*.

Right now Pee Wee's "Cowboys" are expecting big things from King's "La Golondrina." He and Redd also recently wrote "I'm Dreaming of a Peaceful World," a song that will strike a chord in the hearts of many people in these troubled times.

PEOPLE AROUND LOUISVILLE, of which St. Matthews is a suburb, know that Pee Wee is a community leader also. He was in the forefront of a recent Lions Club campaign to help spastic children. That children love him is shown by his popularity with them in Kentucky.

And the King family know that church-going families are the happiest families. Excessive travel keeps him away from his friends at St. John's Church occasionally, but the family is always there. Pee Wee, Jr., belongs to the Cub pack. The twins, Mrs. King says, like Sunday school and "have adjusted" to church. Daughter Marietta, 13, has been a member of the intermediate Luther League since it was organized at St. John's over a year ago. Last summer she attended the Lutheran summer school at Danville. And she plans to go back this year because she "met so many nice people."

The entertainment world needs more members of Pee Wee King's caliber.

*Bet you didn't know that daughter Marietta was a Luther Leaguer.*

**Ken Donelson tells  
what  
to look for  
while in**

# **Iowa City: August 13-17**

**T**HE hundreds of Luther leaguers who pour into Iowa City next August will find themselves in a refreshing mixture of early Midwestern history and the spirited tempo of the atom-age. Symbolic of this alchemy is the presence of two atom smashers just a few feet from the historic Iowa capital on the campus of the University.

History abounds in the region. Those who approach Iowa City on state highway 261 from the northeast are traveling on the old military post road. Tradition says that many years ago one Lyman Dillon plowed a furrow with an ox-team from Iowa City to Dubuque—a 90-mile trek—to mark the route for construction.

Just west of the city is a monument dedicated to 1,300 Mormon immigrants. When they arrived in Iowa City in 1856 it was the end of the railway line. From this point they began on foot the long and perilous journey to Utah.

About 20 miles west of the city is one of the most unusual communities in the United States—the Amana Colonies. Surrounded by 26,000 acres of fertile Iowa River valley land are seven old-fashioned villages, modeled after the country villages of central Europe.

The inhabitants are descendents of a deeply religious people who settled there in 1854. Theirs was one of the largest and most successful adventures in communal living ever attempted in the U. S.

Visitors are fascinated by the old brick ovens in which the delicious Amana bread is baked. While raising, the dough is left in round, straw baskets. Long-handled wooden paddles are used to place the loaves in the ovens.

Many tourists wisely climax their trip to the Amanas by visiting one of the eating places—the Ronneburg, Ox Yoke, and Colony inns in Amana, or Bill Zubers in Homestead. Residents of southeastern Iowa regularly drive many miles to satisfy their appetites at these restaurants, where the food

is cooked and served in the old-fashioned manner. It is next to impossible to leave hungry.

Birthplace of Herbert Hoover, only president of the U. S. born west of the Mississippi River, is nine miles east of Iowa City, in the little town of West Branch. Here in 1874 Hoover was born in a two-room cottage, the son of the village blacksmith.

Today the cottage looks as it did over 70 years ago. The Wapsinonoc Creek meanders close by as it did when little Herbert waded in it. The fence surrounding the cottage and the white picket gate are the original ones.

ONLY TWO MONTHS after Iowa became a state in December of 1846, the University of Iowa was founded. Today Old Capitol building, the original statehouse, still stands on the campus. Down through the years it has

watched the growth of the University and of Iowa City. And it has participated in their development also.

It was here on New Year's Day in 1856 that a ball was held to celebrate the arrival of the railroad. That the tracks were laid as far as Iowa City by this date is a credit to the ingenuity of the workmen, who had been promised a bonus if the railroad reached the town by that date.

Finding themselves behind schedule, they stopped building a roadbed and began to lay the rails and ties on the frozen ground. A locomotive was able to reach Iowa City on New Year's Day. The workers won their bonus. There was much merriment in Old Capitol that night.

Peals of laughter from Luther League coeds that will ring through Old Capitol in August will be a far cry from "the good old days." At one

Old Capitol has watched the university expand to 60 buildings



point in the early history of the school, the trustees attempted to bar women from enrolling. They reflected the prevailing attitude of the times that women had no place in higher education. They believed reports they heard of women in schools who "sickened and died" because of the tremendous effort the girls were forced to exert in their attempts to keep up with the "superior masculine mind."

Among University of Iowa people, however, arose a substantial outcry against this attitude. When the school reopened its doors in 1860 after being closed for two years, women were allowed to continue their educations.

IN THE BEGINNING the University had consisted of 10 acres of ground and Old Capitol. Today Old Capitol overlooks more than 685 acres of campus and more than 60 principal buildings.

The University has developed a great deal since the days when a fence was built around the entire campus to keep out wandering livestock. No longer are there resolutions like the one adopted in 1862 which declared that "hereafter no horses, cattle, or other stock shall be allowed upon the University ground." The janitor at that time was authorized "to purchase a dog at a cost not exceeding the sum of five dollars to assist him in keeping the yard clear of stock."

Dominating the skyline of the west campus since it was built in the late 1920s until recently was the 700-bed General Hospital with its impressive tower. Nowadays, the new 13-story Veterans Administration Hospital rivals General in impressiveness.

On the west bank of the Iowa River is the fine arts campus, with its two striking structures, the Art Building and the University Theatre. The theatre is one of the best-equipped in the country, amateur or professional. The University's work in the whole field of the fine arts has attracted nationwide attention.

Luther leaguers will have available to them roomy and up-to-date athletic facilities. At the western edge of the campus is Finkbine Field, an 18-hole golf course; Iowa Stadium, where crowds of up to 52,000 watch the Hawkeyes play the top teams in college football; and the huge Fieldhouse, which has been jammed with as many as 15,000 basketball fans.

BELIEVING THAT comfortable, convenient living is a part of good higher education, the University has developed an outstanding dormitory system. Included on the west campus are two large dormitories for men, Hillcrest and the Quadrangle. In these dormitories thousands of university men sleep and study in comfortable rooms and relax in luxurious lounges, music rooms, and libraries. Across the river, coeds find similar comforts in their dormitory, Currier Hall.

Luther leaguers will find Iowa City an invigorating blend of the old and the new. They can absorb the atmosphere of early settlers at Plum Grove, home of the territorial Governor Lucas, which is located on the outskirts of the city. And within a few minutes they can be swimming in the tremendous, modern, indoor swimming pool of the University or playing tennis on some of the school's 100 tennis courts.

*Sister Mildred Winter gives an "inside picture"  
of deaconess work*

What These Do



You Can Do

**B**UT the job to be done is big! Big and demanding, because it is at the raw seams and bruised core of people's lives. It's no job for the selfish. It's no job for the prejudiced. It takes insight, vision, courage, and genuine love for people.

Follow, ye who dare!

In the depths of an American city slum, Sister Betty Ruth directs a Lutheran neighborhood house. Her days are full of the teeming life of the



tenement area. From the arrival of the first little one for day nursery in the morning until the exit at night of the last six-footer and his surrounding gang of fellows and fun-loving girls there is throbbing, challenging, satisfying life for Sister Betty and her corps of trained workers.

With her works Sister Marie who teaches the settlement house day nursery and kindergarten. Here weary working-mothers leave their little children for safe keeping. Under Sister Marie's skilled and loving care they learn many things—from rhythm band to "thank you, God." But most important of all they learn the Christian art of doing and living together in a neighborhood where disorder and mistrust are the pattern.

Mornings for Sister Betty and Sister Marie and the other workers are filled with visiting in the homes of their people. Perhaps it is a call from the school about Tom's truancy. "Can Sister Betty help to solve the problem?" Sister Betty knows the home and the family knows her. She goes to work on Tom's problem for she believes that Tom has the makings of a man someday if someone can help him through.

Sometimes there is a father ill with tuberculosis. There must be persuasion for proper medical care and agency referral that the family might have sufficient income and the children precaution health check-ups. It may even be necessary to persuade and make arrangements for the temporary removal of the children to a home called "A Place in the Sun," operated by other deaconesses with special skills. It may be a call on an old grandfather longingly waiting for an invita-

tion to the Golden Age Club of the neighborhood house.

On occasion the morning must be given to a session of juvenile court, to stand beside the young girl who "has gotten into trouble," offering to be responsible for her second chance.

IN THE AFTERNOON there are clubs, playground, gym, library, games, story hour, and just listening to small troubles and exciting joys in the lives of boys and girls from the streets.

In the evening the high school and older youth swarm in. It is basketball, Luther League, dramatics, or just a kind of church door canteen.

In the summer there is a fresh air camp for boys and girls who have never seen the open country.

Through the lives of all who come and go and are touched by the staff of that neighborhood house there is drawn skillfully a cord of Christian understanding and love. Tomorrow that strengthening cord may make the difference between a blighted life or one that bears much fruit—the difference between an Al Capone or a Babe Ruth!

What Sister Betty Ruth and her staff are doing is being duplicated in other cities and under-privileged neighborhoods by trained women workers. Some serve a neighborhood house ministering to 21 different nationalities; others in the heart of a down-trodden Negro district; still others an inter-racial house. These social work deaconesses are placing their healing lives against the disease of gangland and slum. Their job is colossal, for America's blighted areas are not small. "Who follows in their train?"



### In an American city slum Sister Betty Ruth gives help and love

Another Sister Marie has served for 50 years! She is a trained nurse. She smiles at the thought of retirement. Life is too interesting.

For the last 18 years she has been running a dispensary for children on the fringe of a Negro-white neighborhood. Her little hospital unit stands almost between the two color-sectors. Day after day a steady stream of children comes and goes—accident cases from the street, eye injuries, tonsillectomies, adenoids, broken arms. Any emergency which strikes the boys or girls of that neighborhood brings them to "Sister Marie's clinic."

Statistics show that were it possible to

collect a boy or a girl for every treatment given by Sister Marie's healing hands in these last eighteen years, the number of children would fill the great Philadelphia stadium (capacity 73,000) three and one-half times and there would be 5,000 children left over. Who can match with her life such an out reach of Christian giving?

APPROXIMATELY ONE-FOURTH of our ULC deaconesses are serving in medical fields. They are superintendents of hospitals and schools of nursing, instructors, department supervisors, dietitians, and therapists. Many do bedside nursing in hospitals and homes for children, aged, and handi-

capped. Others operate health centers, serving on the fringe of organized medicine.

Out in the great prairie lands of western Canada two deaconesses have gone pioneering. Sister Ruth is a graduate nurse; Sister Anna, a business manager. Their little hospital is set up in the village hall. Water must be trucked in by the tank full. The surgeon scrubs in a dime store basin. They have none of the facilities usually thought imperative in a hospital. But emergencies come, babies are born, and lives are saved.

They are the focal point of healing for families scattered over miles of fertile prairie land. Miracles happen there every day—with or without the aid of a doctor. Few nurses since the time of Florence Nightingale have had such a challenge to their ingenuity. Arduous? Yes, but deeply satisfying to those who cherish life!

Down in the Virgin Islands Sister Florence serves as mother and nurse for the little island children who live in the Lutheran Queen Louise Home. She gives them loving care and the Christian way of life. What she creates for them is the only home they know. She has made sacrifices. There is social isolation and an enervating climate to cope with. But to compensate are shining eyes and carefree childish laughter. Sister Florence has experienced that beyond sacrifice, there lies happiness.

Sister Roseanna, Sister Viola, Sister Wilma, Sister Eva, Sister Jeanette, and numbers of others find that same truth as they live among the boys and girls of the children's homes scattered across this continent.

Their responsibilities are different,

but their motive the same. One may be the administrator of the entire home, another the social worker or the nurse. Another may be there primarily to direct the religious education and the recreation, or to counsel and guide the spiritual life of youth.

Few have greater demands made upon her or find greater joy than she who is a "mother." Her tasks may be mundane in a way—like plaiting hair and seeing that boys are clean behind their ears, helping with home work or going "frogging" in the creek, listening to the nonsense chatter of adolescent girls and patiently aiding them in selecting their clothes, serving milk and hearing good-night prayers. All make demands from early morning until tucked in at night.

But joy is also hers as the little one who was once so shy begins to share her confidences, and the problem boy finds his outlet in more constructive ways, and the incorrigible girl begins to take pride in her personal appearance and slowly becomes a part of the family life.

NOT ALL INSTITUTIONAL workers serve among children. Many are devoted to old folks or to adults and young people who are handicapped or afflicted with incurable diseases. Trained deaconesses who will offer a ministry of loving care to those who must be institutionalized is one of the largest needs of the church.

Sister Esther is an inner mission worker. She spends her days visiting the institutionalized. It may be the sick in the hospital wards or the poor in the county home. It may be the unmarried mothers in Lying-In Hospital or incorrigible girls committed

to the penal institution who need her counsel and understanding. It may be the men of the penitentiary or the women imprisoned in the industrial home to whom she teaches the Sunday school lesson and for whom she may be the only touch with the outside world. She lives for those whom the church did not reach soon enough. Her compensation—to know that she is desperately needed, and that here and there someone because of her has a chance to climb again toward the heights.

Sister Janet serves in a downtown city church. She is a parish deaconess trained to direct the religious education and youth activities of the local congregation. She is responsible for the development of the finest kind of a Sunday school program, the training of teachers and parish leaders, the growth of a weekday church school and daily vacation Bible school. She may assist the pastor with visitation and adult organizations. She is the guiding hand for the young people whether it involves discussion groups, worship services, dramatics, moonlight swims, or corn roasts. It may be she who teaches them the fun in folk dancing, and the joy in group doing for others. She listens to their "parent problems" and love affairs. She eases the minds of their doting parents and holds all things in confidence. She has the joy of seeing the average Christian grow. She is the pastor's right hand.

She is of a large group so serving today. Her number is still too small.

There is a growing line of alert young women answering these calls of the church, but the needs are growing too. War, broken families, general

tensions, emotional upheaval, and strains on man's faith in man are adding daily to needs about which the church must do something more than cast a shadow. Christian youth possess the hope of the world. The giving of that hope will cost something, but it will bring richness of life as dividends.

Follow Ye Who Dare!



As a program this may be used in the form of a panel discussion. Have a panel participant to discuss each type of service, giving information, preparation, etc. Use actual experiences depicted in this article as spring boards. *Additional source materials* (free)—order from the Board of Deaconess Work, Room 713, 1228 Spruce Street, Philadelphia 7, Pa.—

"Do You Know"

"Calling For"

"Vocational Opportunities"

"Historical Flyers"

"People Need You"

"A Day Off in the Southern Mountains"

#### AUDIO-VISUAL AIDS

Filmstrip—"A Glorious Adventure" (15 minutes) rental fee 75 cents.

Colored slides—"A School for Parish Workers" (20 minutes) rental \$1.00.

#### WORSHIP SUGGESTIONS

"Where Cross the Crowded Ways of Life" (288 CYH)

"O Master, Let Me Walk With Thee" (195 CYH)

"Rise Up, O Men of God" (243 CYH)

Scripture: Philippians 2:1-13 or Matthew 6:19-21 (traditionally used in The Service for the consecration of deaconesses)

Prayers:

For Discipleship To Christ (No. 64, p. 375 CYH)

For Deaconess Work and the Ministry of Women (No. 66, p. 375 CYH)



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**C**HOOSING a life work is something like getting married. In careers, as in marriage, some people "take whatever comes along." They simply get a job and start to work. Occasionally they have the rare good luck that strikes all kinds of gamblers, but more often they become dissatisfied and unhappy and want to start all over again.

Like marriage, our work affects every aspect of our living. "It is, therefore," in the words of the marriage service, "not to be entered into unadvisedly, but reverently, discreetly, and in the fear of God."

Chances are you'll spend half a century at your chosen occupation, and whether or not you enjoy those thousands of hours will make a big difference in your life. For some people work is a burden. For others it is a blessing—a source of life-long happiness. An intelligent choice of a ca-

reer is something that pays dividends all through life. Carlyle said, "Blessed is the man who has found his work. Let him ask no other blessedness."

MANY YOUNG PEOPLE feel that if they can only discover the job for which they were "cut out" at birth they can be assured of a successful career. But the matter is not as simple as that. For one thing, most people could be happy and succeed at a number of different jobs. There is no nickel-in-the-slot machine from which you can extract a vocational prescription. Even a well trained vocational counselor, using the latest psychological instruments, cannot "analyze" you perfectly and say that you are "cut out" for this or that occupation.

Choosing a life work is a matter that calls for a lot of hard thinking and careful study. Some young people are fortunate enough to know very early in life just what they want to do. But for most of us, choosing a career is a long and difficult process. A wise

# WRONG job

## Choosing a job is not choosing married

A vocational choice, however, is worth all the time and energy one gives to it.

Although parents, teachers, and friends may offer good advice, the final choice of a life work is squarely up to you. So important and personal a decision should never be made for you. Too many people are unhappy in their work because somebody else decided what they ought to do.

Nor should career decision be left solely to personal whims and fancies. Perhaps when you were younger you wanted to be a fireman, a movie star, a ranger, or something else that sounded glamorous. Later you had other ideas.

After a high school course in chemistry a boy decided he wanted to be a chemist. Then, as a result of working in a manufacturing plant in his vacation, he felt sure that he would like to be a machinist. The next year in school work he was impressed with the physics lab and the wonders of a course in electricity. He became certain he should become an electrical

engineer. Governed only by his inclinations he was at the mercy of every impulse.

The person who would choose his career wisely must first have an understanding of himself—his interests, abilities, aptitudes, and personal qualities. Second, he must know something about the field of occupations and seek to discover where he can put his talents to work in the best possible way.

For the Christian there is still another consideration. As in all important "life decisions," the Christian young person will try to understand what is God's will for him. His choice of career will be made within the framework of a way of life to which all Christians are called.

### Know Thyself

The ancient Greek philosopher Socrates offered sound advice when he said, "Know thyself." Before you can know the type of work for which you are best suited you must discover many important things about yourself. A careful study of yourself includes an examination of your whole person, including your strengths and your weaknesses, your liabilities and your potentialities.

The problem is somewhat like buying a tailor-made suit. If the suit is to fit, your measurements must be carefully taken. Before the cloth is cut, the tailor must know the shape and form of his customer as well as his likes and dislikes regarding color and style. Before you can fit yourself vocationally, you must know what kind of person you are. No one wants to be a "round peg in a square hole" and yet many people select a life work that "looks good" to them, without

any serious thought whether they will *fit* in such a work.

First, you will want to discover your vocational interests—the types of work you would enjoy doing. Much of your success in a career will depend upon the interest you have in it. Any job soon becomes boring and difficult if you lose interest in it.

Once when Charles Steinmetz, the electrical genius, was asked about his ability to work long hours with little fatigue, he replied “If your so-called work is the thing which interests you more than anything else in the world, you do it because it gives you greater pleasure than other things. The man who is doing something which is a constant appeal to his interest and imagination is not working, he is enjoying himself.”

A girl teaches school—a work in which she has no real love or interest. She dislikes every minute of it and soon becomes a nervous wreck. But this same girl might have been very happy and successful as a file clerk or bookkeeper. Another goes through the weary day pounding a typewriter in an office when her real interest and ability could find full expression in interior decoration.

A boy follows his father's wish for him and becomes a lawyer. He is never happy in the work because his real interest is in science. Another becomes an average doctor when he could become an expert bridge builder.

**BUT INTEREST ALONE** is not enough for success in a career. You must also have the ability to do the job. Interest and ability are not the same thing. A person may have a great interest

in music but no ability to play or sing. Although you may have at least some ability in several types of work, your main task is to find out what seems to be your greatest talents and skills.

A boy who has great aptitude in working with his hands and constructing things should probably consider engineering, while another who lacks mechanical ability, but has a literary bent might become a journalist or a writer. A girl who loves to teach should doubtless find her field in education work, while another who lacks the qualities of a teacher may possess the tact and sympathy for a very effective nurse or social worker.

Many individuals choose to enter a profession calling for a high degree of mental ability. Some find the difficulties so great that they fail to complete the preparation. Others manage by hard struggle and expenditure of extra time to get through the training with low marks, but are unable to get on in the profession. They eventually drop out, disappointed and discouraged with life. Much unhappiness and wasted effort might have been saved had they properly estimated their abilities in the beginning and chosen a vocation for which their talents and capacities were suited.

The parable of the talents clearly teaches that every man is not created equal in terms of ability. But it also points out that God expects us to put to use the gifts and talents he has given us and to improve and develop them. One should avoid not only those occupations for which he lacks the necessary ability, but also those jobs which do not offer opportunity for the full exercise of the talents one has.

THERE ARE MANY WAYS in which you can discover important facts about yourself. Your own analysis of your interest and abilities is a good place to begin. Think for a moment about the things you like to do the most and also those things you do best.

Your school record will offer valuable clues as to your interests and abilities. What elective subjects did you choose in school? Why did you choose them? Of all the subjects you have studied in school which did you like best? What subjects did you like least? (Be careful not to confuse dislike for a particular teacher with dislike for the subject.) In what subjects did you make the highest marks? Are these also the subjects you liked the most?

Your school record will also help you to know some things for which you are not suited. For example, if you found science difficult, it would be foolish for you to decide to be a doctor. If you flunked math and hate working with figures it would be unwise to choose to be an engineer.

Hobbies are another source of information. How do you spend your leisure hours? Are any of your hobbies related to an occupation? Generally, what is play for one person is work for another. Many vocational plans have grown out of leisure pursuits.

Analyze your previous work experience for further evidence of your interest and abilities. Part-time or vacation jobs offer opportunity to test one's interest and skill in many fields of work. What jobs have you enjoyed the most? Why? Actual performance is one of the best indications of your abilities. If you are able to repair the

family car or put a piece of machinery together, chances are you have a certain amount of mechanical ability. On the other hand, if you are never able to fix anything and have no success in attempting to use the simplest tools, you probably lack mechanical ability. Make a list of the things you have succeeded in doing well and another list of those things you do poorly. Look over these two lists. What do they tell you about yourself?

But one needs more to go on than just past experience. None of us has been able to work at all types of jobs. We must also discover whether we have ability or aptitude in other fields of work.

Psychologists have devised a number of tests for measuring aptitude, ability, and vocational interests. Some of these tests are small samples of the



task actually performed on the job while others are carefully prepared lists of questions or problems which relate to the trait being measured. When wisely used these tests are valuable sources of information about yourself.

Interest tests are used to measure the strength of one's interests in various types of work. Do you enjoy working with your hands? Do you like to work with machines and mechanical objects? How much do you enjoy work with people? How strong is your interest along musical and artistic lines?

Tests of ability and aptitude are of many types. Some require active performance of some tasks such as placing pins in small holes, checking errors in spelling, and assembling a mechanical device. Other tests use drawings, diagrams, and questions to discover areas of ability.

Although vocational tests are often very helpful in learning things about yourself, they are by no means absolute. Many are still in the experimental stage of their development. Therefore it is unwise to make a life work choice on the basis of tests alone. In most cases they confirm much that you have already learned about yourself. Sometimes they reveal interests and abilities which you may have overlooked or failed adequately to consider. Thus their real value is likely to be in their ability to open up new avenues for exploration rather than in determining definitely what job is best for you.

Ask your teacher where such tests can be taken. Many public schools now offer such service free of charge to all students. Colleges, universities,

and community agencies often provide vocational testing and guidance service for young people in the community.

### Consider the World's Needs

After you have answered the question "What can I do best?" then go on to consider "What is the best thing I can do?" Look over the hundreds of occupations and professions that help to meet the needs of the world and try honestly to discover the one in which you can put your talents to the best possible use.

*The Dictionary of Occupational Titles*, issued by the government, lists and defines 17,500 different occupations. And new occupations are developing every year. Naturally it would be impossible to learn about them all, but you can study various occupational fields and discover those which best suit your abilities and interests.

During the past 20 years printed material about occupations has greatly increased. Any good library will contain a variety of books, pamphlets, special journals, government bulletins, and a large number of articles describing occupations. One excellent source of information is to talk with people who have first-hand knowledge of the occupation you are considering. This should include people actually employed in the work and others such as vocational counselors, personnel workers, and teachers who have a knowledge of the field.

Every occupation has certain standards or requirements that one must meet in order to enter the work with probability of success. Learn all you can about the specific requirements of

the job such as physical, mental, and other personal qualifications, as well as the amount and kind of education and training required.

If one is to be truly satisfied in his work he must be engaged in an activity that gives him a feeling of service—of contributing to the welfare and happiness of other people.

Some young people make the mistake of looking for the job that will pay them the most money. Such an attitude is not likely to lead to happiness. There are rewards that mean much more than money and which make certain ill-paid occupations very attractive. For example, a social worker is usually not paid a large salary, but the satisfactions that come from serving people are great. The same is true of teaching, the ministry, nursing, and many other types of work.

### Christian Vocation

The word "vocation" comes from the Latin *vocatio* which means "summoning," "calling," "bidding." In the Christian teaching it is a calling of God to do his will. It suggests a divine purpose for human lives giving a deeper meaning to even the most humble task.

Seen through the eyes of a Christian, any worthwhile job becomes an opportunity to serve God and one's fellowmen. One of the epic-making insights of the Reformation is that all are called to a life of dedicated Christian service—not just those who become ministers, deaconesses, and foreign missionaries. Any calling can be a true ministry if it serves human needs and is entered into in the right spirit. "Full-time Christian service" should never mean just church voca-

tions, but should be a description of every Christian's career.

A teacher with a "sense of vocation" sees her work as the molding of character and training children for Christian citizenship. A farmer with this same spirit looks upon his work as much more than a means to "make a living"—it is laying hold of the resources of God and, by cooperating with him, helping to feed the world. More important than the job one chooses to do are the aims, ambitions and motives one pursues in his work, what ever it may be. As Christians we have a "vocation" to use our daily work as one of the channels whereby our faith finds expression.

### Think Through Your Decision

To follow our Christian vocation means consulting all we know of the will of God, in prayer and study as we decide upon our life's work.

One boy had tried for many months to decide upon a career. He had taken a number of vocational tests, talked with the school counselor, read about a number of different types of work. But he was still uncertain and confused. Finally in prayer he asked God for guidance. He received no mystical sign or vision—but through quiet seeking to understand God's will for him, he slowly came to see more clearly what he ought to do.

Prayer is no substitute for honest thinking and careful investigation. But after a young person has considered his own interests, talents, and abilities and gets vividly before him the needs of the world, then he should quietly wait before God as he asks, "Lord, what wilt thou have me to do?"

## PROGRAM SUGGESTIONS

The purpose of this topic is to get leaguers to think seriously about their career choice. Since this is a subject of great interest among people you should have little difficulty in stimulating a lively discussion.

You might select a group of your members to form a panel, each presenting his own choice of life work and the reasons for his interest. The persons you ask to participate should be notified well in advance of the meeting so that they can make adequate preparation.

As each member comes to the meeting have him record on a slip of paper his present vocational interest. These choices may be read aloud later in the meeting. It will be interesting to note the scope and variety of vocational interests represented in your group.

Instead of a panel of your own members you may wish to invite to your meeting adults engaged in different occupations such as business, medicine, law, teaching, engineering. Ask each to tell about his work and his reasons for entering it. Your pastor can offer help in making the selection.

Another suggestion is to have a vocational counselor from the high school or a community agency discuss types of vocational tests and what one can learn by them.

## QUESTIONS FOR DISCUSSION

1. What should a Christian young person look for in choosing a life work? Make a list of the various reasons people generally have in choosing a career. Rank them in order of importance from the Christian standpoint.

2. In what sense does God have a plan for every life? How can we discover his plan for us?

3. What living person do you feel is making the greatest contribution to the world from the Christian standpoint? Why?

4. What are some present day jobs in which a Christian can find opportunity to serve his fellowmen? Can you think of jobs in which a Christian should not engage? Why?

5. Does a "call" to a church vocation differ from the way in which God calls people to other types of work?

6. What basis do we have for believing that God is concerned with our career choices?

## Devotions

Hymn: "Jesus Calls Us O'er the Tumult"

Scripture: Ephesians 4:1-16

Presentation of the topic

Offering

Prayer: Select one or more of the prayers listed under Life Service in the *Christian Youth Hymnal*, pages 374-5.

The Lord's Prayer

Closing Hymn: "Take My Life, and Let It Be"

## Texts on the Christian's Vocation

Matthew 6:33 (Seek first the kingdom)

Mark 13:34 (To every man his work)

Mark 10:21 (Go sell whatsoever thou hast)

I Corinthians 12:4 (Diverse gifts, one Spirit)

Matthew 25:18 (The one-talent man)

Psalms 139:3 (God in all life)

Ephesians 4:1 ("Vocation" used in AV)

Romans 14:8 (Living unto the Lord)

Luke 9:24 (Save your life by losing it)

I Corinthians 7:24 ("Called" in any job)

II Timothy 1:9 (All Christians are called)

Mark 16:15 ("Go ye into all the world")

BY CHARLES P. CRESSMAN

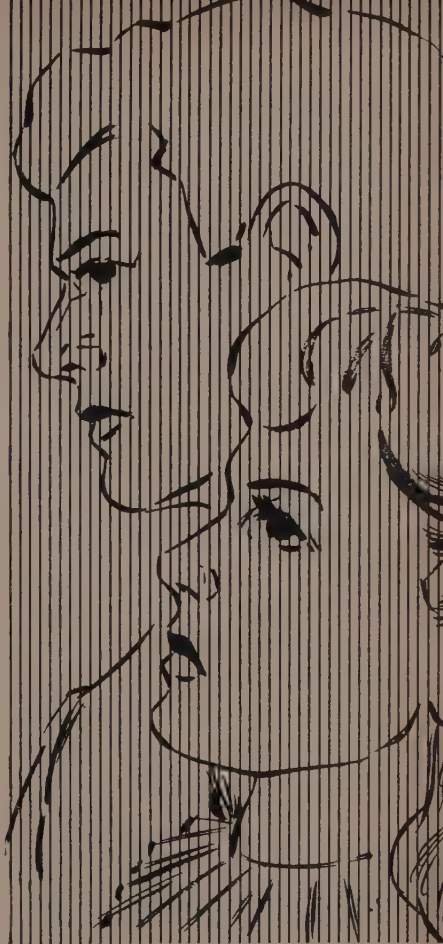
**T**HESE are difficult days. Young men are again being called into the service. Dating and courtship practices are in a period of transition. Marriages are threatened with such problems as housing shortages, mobility due to shifts in jobs, a high divorce rate, and a world full of uncertainty and insecurity. It is not surprising that young people ask, "Can we be happily married?"

An affirmative answer to this question is possible if some of the following propositions are faced frankly. Young people can be happily married if basically they have a mature personality. Marriage is for adults only. The following material will make an effort to describe a mature person. Actually, there is nothing wrong with marriage. The trouble lies in the people who marry.

#### Age Must Be Considered

One of the obvious factors to be considered is the age of the person who wishes to marry. A person who is 21 years of age or older is generally considered to be an adult. This may or may not be true. Chronological age is only one measure of maturity.

It is still true that a person may be too young to marry. Recent studies



## *Marriage: For Adults Only!*

show that persons who are only 15 or 16 years of age are generally too young to marry. Many divorces are found among those who have married in their teens. Those who marry in the early 20's have fewer divorces. Those who marry a little later have more success in their marriage adjustments.

Many different reasons account for this marriage failure among those in their teens. In some instances the young people were not adequately prepared for marriage. They had only the slightest idea as to what obligations and responsibilities attend marriage. In other instances, teen-age marriages were hasty and ill-advised. Perhaps they rushed into marriage to escape an unhappy home situation. Perhaps they were attracted by the "brass buttons" of a uniform. Perhaps physical infatuation played too large a part in their decisions. In still other instances, these very young people were not ready to settle down to the routine of married life. They still thought of life in terms of thrills—going places and doing things.

The marriage age is coming down. Young people are getting married younger these days. Girls are married by the time they are 20 or 21. Boys are married by the time they are 23 or 24. This in itself is not to be deplored as long as these young people are "old enough" and ready for marriage. However, it is not advisable to marry too soon. Age is a factor to be considered.

### Basic Behavior Patterns

Not only must chronological age be considered. Emotional maturity is even more important. The basic be-

havior patterns must be taken into consideration. Following are some of the questions which must be answered:

How does he get along with other people?

Does he always want his own way?

Does she think of herself more than she thinks of others?

Does he have temper tantrums and revert to infantile behavior when things do not go his way?

Is she stubborn, demanding, easily hurt?

These are some of the emotional behavior patterns which indicate immaturity. They are patterns which have been learned in infancy and childhood. Sometimes adults have not outgrown these patterns. If such is the case, they do not make good marriage partners.

Mary Sue was an attractive, charming young lady who had many friends. She, however, was not able to keep her boy friends and not one of them ever got to the point of proposing marriage to her. She was pretty enough to attract the attention of the young men, but after several dates the boys lost interest in her.

She was accustomed to much attention. Her parents gave her everything she wanted. She gave little in return. Somehow she had not learned to think of the other person. She wanted what she wanted when she wanted it. She was always on the receiving end of expensive gifts. She felt hurt if she did not dine and dance in the most expensive places in town. She felt that if the boy did not give her these things he did not care very much for her. As a result the boys considered her selfish and demanding. They would not appreciate her pouting and sulking when she did not get the attention and gifts

she desired. Eventually each boy came to the conclusion that she was like a baby who always had the "gimmies."

Other signs of immature behavior can be seen in persons who are aggressive, jealous, and possessive. Such persons do not make good life mates.

### The Ability to Face Reality

To be happily married calls for the ability to face reality. The mature person does not live in a world of make-believe. He does not resort to fantasy or daydreams. This does not mean that a young man does not have his hopes lifted high; it does not mean that a young lady does not have ideals. However, it does mean that the young lady or the young man are realistic about meeting people and choosing a life mate. He knows that there is no such thing as a "perfect" wife. She knows that there is no such

thing as a "prince charming" who has no faults.

Some young people miss the opportunity to marry persons who would be good life mates because they live in a sort of romantic illusion. Their specifications or blue prints for a life mate are so rigid that they reject one and then another because they do not fill the specifications to the letter. Bill was such a person.

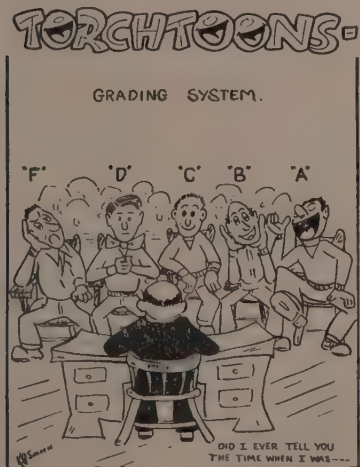
Bill had met quite a few girls, but not one of them filled his rigid set of specifications. There was no doubt that Bill had idealism. The truth was that he was looking for perfection in the girl he married. He would take nothing less. Thus, one girl after another eventually displayed some aspect of personality which Bill disliked. Soon Bill lost interest in the girl and he continued his search for the "right one", who never came along.

Sometimes this inability to face reality is seen in young people who have a feeling that at the right time the right one will suddenly turn up. When this happens, the "one and only" will be recognized and it will be "love at first sight." Therefore, such young people do not bother to meet people, to have dates. They live in their unreal world, expecting that some day something startling will happen.

In other instances, immature people tend to blame others. Instead of accepting some of the responsibility themselves they always see the faults in the other person. Such immaturity makes happiness in marriage almost impossible.

### Stand on One's Own Feet

Another measure of maturity is the ability to stand on one's own feet—



From "The Wittenberg Torch"

to be independent. This is something that develops slowly and gradually over the years. Much depends on the experience one has had in decision-making in one's own home. Some parents are very dominating. They make decisions for their children and young people. As a result these young people develop a dependence upon their parents.

Parents also find some satisfaction in controlling the lives of their young adolescents; they project their wishes through their children. In time these "dependent" parents and children develop such strong ties that they are called fixations. The young lady is not able to decide a thing without having the parents tell them what to do. Everything a young man does is subject to the final decision of his mother; he can decide nothing for himself—not even the matter of choosing his wife.

Ed is the only child. His parents have given him everything possible. In addition to the material things, his parents give him so much "love" that Ed has been denied the right to develop his own personality. That is, his mother will often demand that Ed do as she insists because of her "love" for him. This includes the choice of Ed's college, his choice of a life work, and even his choice of a life mate. It is here that Ed and his mother are having trouble, for as long as Ed is merely dating a girl his mother approves. However, when the relationship becomes serious, then mother "breaks it up." Ed is so emotionally tied to his mother that he not only gives in to his mother's demands, but he also feels guilty about showing love for a person other than his mother.

To be mature a young person must be relatively independent of his par-

ents. He must achieve what is called "psychological weaning". As an adult he must be "born again"; he must have successfully broken from the infantile emotional attachments to his parents. This is true of young ladies as well as of young men. They must be able to "sail under their own steam".

### Conformity to Accepted Social Standards

The mature person is able to conform to accepted social standards. He is not bitter nor cynical. He does not develop anti-social standards of behavior. The dating and courtship experiences have been such that the young lady or the young man have a constructive and wholesome attitude toward marriage. Personality development has been positive. There is a wholesome attitude about expression of affection which takes place when young people experience mutually interests and activities which draw them closer together.

It is the immature person who lacks confidence in himself who engages in promiscuous relationships. Such relationships are not good foundations for a happy marriage.

### Love, Sex, and Parenthood

Young people can be happily married if they have a mature perspective on love, sex, and parenthood. They outgrow the immature concepts of love which talks about "love at first sight", about "falling in love", about "the one and only." Mature young people realize that love grows gradually. True love comes from a companionship of interests. True love is based more on similarity of background, not on op-

posites. Opposites may attract, but they do not make good life mates.

A mature perspective on sex regards sex as wholesome and good. Young people can be happily married if they have "cleared the atmosphere" regarding sex. Sex is not to be regarded as sordid and revolting if marriage is to be happy. Instead, it is thought of as a wholesome, God-given drive which can bring constructive influences into marriage.

Jack and Mary have been going with each other for a number of years. They enjoyed being with each other. Love was a strong bond which had developed as they shared their dreams and their hopes for marriage. They realized the need for a more wholesome attitude toward sex. Somehow, sex was something which was not talked about except in hushed tones. Due to stories and jokes it seemed "off-color." However, by reading some good literature and discussing sex with a marriage counselor they both were better informed and more constructively oriented toward sex. Their planned marriage seemed to promise more happiness.

Along with a mature attitude toward sex and love, young people need a good perspective about the joys and the responsibilities of parenthood. This calls for mature people who look forward with anticipation to a family. Not only must they want children, but they must know much about the physical, emotional, and spiritual needs of growing children. There must be a "oneness", a unity, an agreement as to the disciplining of children. Above all, there must be the capacity to give children the love they need.

### **A Dynamic Faith in God**

Faith in God is basic to a happy

marriage. Young people can be happily married if they know the love of God. This is needed even more in a day when young people face again the crises of war separation and a world of insecurity.

Mixed religious marriages promise less happiness than marriages of the same religion. People who have a mixed marriage tend to neglect their worship of God. Their children are denied the spiritual fellowship which unites a family and gives security.

With a dynamic faith in God comes spiritual "tension capacity." Young people are able to face the crises and outlive the storms of life when they believe in God. Here is a divine Force which assures young people that they can be happily married.



### **QUESTIONS**

1. Why should marriage be discouraged among those who are in their teens?
2. Is it possible to be too old for marriage? What are the disadvantages of waiting too long?
3. What are some examples of behavior patterns that indicate a person is too immature for marriage?
4. Is jealousy really an indication of love?
5. Is it wise to marry a person who is still tied to mother's "apron strings"?
6. Is it wise to marry a person who has never had a good relationship with his or her parents?
7. Does the person who has been promiscuous in his or her relationships with the opposite sex make a good marriage partner? Why not?
8. What factors should be considered as to similarity in background of prospective mates?

9. Is the "romantic" concept of love a good basis for a happy marriage?

10. How can young people achieve a mature attitude toward love, sex, and parenthood?

11. What must be considered if a mixed religious marriage is contemplated?

12. What does religion offer marriage?

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## The Lord's Share Plan Works

**L**AST summer, out in South Dakota, a beautiful new stone church was dedicated. Nothing so unusual about that! But the story has a rather

unusual beginning. This new building was begun by a Luther League of less than 30 members.

One Sunday evening, about eight

## BY V. C. HOUGEN

years earlier, this Luther League had gathered in the old basement (that was all the church they had) for a program. A member of the league read an article entitled, "The Lord's Acre," which she had gleaned from some magazine.

At the business session which followed, these young people were so inspired with the idea that they set up a stewardship plan for their league to begin the ingathering of funds for a new church. The plan, being new and different, created a great deal of discussion in the homes of the parish.

The young people realized that they were few and that their incomes were limited, but they launched out in faith and called their project "The Lord's Share Plan."

They made some simple pledge cards which read:

"I hereby pledge myself to give to the building fund of our church.....  
(nature of the pledge).....  
the proceeds to be brought to the board of trustees at Thanksgiving time.  
Signed....."

What should they pledge? Some promised an acre or two of corn; others from two to five acres of small grain. One living along the river gave the proceeds from his timber lot. Others pledged a pig, or pigs, or sheep. One gave a calf and fed it until it became a prime baby-beef. He turned over the whole check of

\$180 to the church. One gave the Sunday eggs from her flock of chickens.

But there was one young man in his teens who had nothing to give. It worried him a good deal to think that he owned nothing since he was "just a hired man." One day this thought came to him, "I'll give one day's wages per month." That was his pledge.

THE RESULTS for the first year were gratifying but slight in comparison to the cost of a new building. But the Luther League started a second year to carry on their program.

The results that year were equally gratifying. The idea had proved itself and the men of the congregation began pledging to the Lord's Share Plan. At the end of four years an architect was hired and plans put on paper, but the cost was still way up ahead.

A unique part of the whole project then began. The church members had been giving the products from their land. Why shouldn't they also give the building material from the fields? Rocks were plentiful.

So they began to haul rocks, and to clear their fields of boulders and smaller stones—all a good quality granite. Tons and tons of stones appeared at the church site.

The monument to the Lord's Share Plan and the initiative of youth who dared to share is an attractive stone church, valued at near \$100,000, but costing much less than half that figure. The Lord's Share Plan works!

● Don't let your pride get inflated. You may have to swallow it some day. — Harry W. Newton.



do you D

### BY ERNEST C. FRENCH

**A**LL normal young people have "dates". Most of them arrive at the point where they are courting. You may ask if there is a difference between the two—dating and courting. To that I would reply, "There certainly is".

Dating is done for fun and companionship. When Joe asks Louise to go to the movies with him he does so because he thinks she will be good company and the association will make for a pleasant evening. He asks Peggy to go roller skating three days later because she's so full of life and a swell skater besides. So it goes with one date after the other and not with the same girl. The object—fun.

Joe may date Betty because she is endowed with good looks and Joan may like to go out with Don because he is a good dancer or perhaps has plenty of cash and maybe a car. The fellow may have a good line and the girl glamour. It is stuff like that out of which dates are made. Daters look for an evening of fun.

COURTSHIP, on the other hand, is different. It has to do with qualities that are not necessarily present in dating. The field has been reduced to one and although there may be every bit as much fun in it, the object is an engagement and marriage. Does a fellow court a girl simply because she has good looks? Does she allow herself to be in the situation of the courted simply because he is the school football hero or a smooth talker? No.

Other things enter into the picture now, like family background, character, ambition and even the question as to the extent of one's maturity. Serious questions regarding attitudes towards religion and family life now come to the fore. The girl begins to think about the kind of a husband this young man who wants to go steady with her will make and he starts thinking if he would care to have her as a wife for the rest of his days and if she would be the sort of woman he would want his children to call "mother".

In the period of dating a girl will

# E or COURT?

be thrilled over being asked out by the star of the basketball team. He is really in the limelight on the gym floor and everybody thinks him tops in athletic competition. She might think herself lucky to be seen with him at the prom but that same hero would cause her to hesitate considerably if she knew his dating meant courting. That might be going too far for her, for then she wouldn't be thinking of his ability to toss a ball accurately into a basket from 15 to 20 feet, but rather if he had the qualities which would make him a good husband until death should them part.

A young man might be overwhelmed by a smooth number and date her when he can, but when it comes to introducing her to his family and friends as the one over whom he is getting serious—well, then he wants more information about her background and abilities and qualities.

Difficulties sometimes arise after marriage because the couple did not go sufficiently into the matter of laying firm foundations for it. They didn't get well enough acquainted to know with any certainty that they were suited to each other. They may have been infatuated but not in love. And

infatuation wears away. This matter of "love at first sight", for instance, may not be good sight. There is too much risk of running into marriage disaster by not taking sufficient time to find the right partner whose temperament, background, outlook, intellect, morals and religious standards will not clash with your own. Take off the rose-colored glasses when you behold the one you think you would like to court. Know him or her for the qualities he or she really possesses.

OF COURSE, COURTSHIP grows out of dating. It is through dating that he finds the "right" girl and she the one and only man. Through frequent dating of the same couple they may find their friendship increasing and discover that their interests run along parallel lines, a fact that draws them together. Sincere friendship and common interests are the stuff out of which courtship is born.

The transition from dating to courtship is usually gradual and hardly noticed at first by the parties concerned. However, one day they are sure that they are meant for each other and then very often a sort of pre-engagement ceremony takes place. It may be that they exchange rings or perhaps a pin—he wearing hers and she wearing his. And of course each has the other's picture to carry in purse or wallet. It helps them to be conscious of each other even when separated.

The time of engagement is still in the future for there are yet important matters to be cleared up. Let there be no great hurry. The period of courtship helps to settle many things. He ought to be sure of her and she

of him. His job and financial status need to be secure. Remember that I am talking about a normal couple and not a sub-normal, like a pair who once came to me to be married. When I asked the young man where he worked I received the reply that he didn't, but supposed he would have to after I married them. I didn't. Another time I asked the prospective groom what he did and got the reply from the bride that he didn't do anything, but she thought that after they got married her uncle would give him work. He didn't look enthusiastic.

Couples fit for engagement and then marriage must first go through a healthy period of preparation which is a time of courting. Then already they must come to realize that they must be concerned about more than love. They must settle the problems of mental, moral, intellectual, and social suitability. When courtship is successful in bringing together congenial young people who are suited to each other then the engagement is likely to follow.

It is normal to seek a life-long partner of the opposite sex. Although there is a poor joke which men sometimes utter about it not being possible to get along with women, the truth is certainly very obvious that they can't get along without them. It is equally true about a woman's relationship to a man. She may despair over him and say that the best of the lot is none too good. Yet she will allow herself to be courted and eagerly listen to his proposal of marriage.

The engagement day and then the wedding day are truly among the happiest days of people's lives for they mark the successful completion of a

quest that has gone on in their lives, namely the finding of a mate to cherish and love until death does them part. Courtship was evidently in the plan of God who made them male and female with the one ever seeking to cleave to the other.



Below are some questions to consider relating to the topic. Any of them might take the group into long periods of discussion so it might be wise to place a time limit upon each question.

### QUESTIONS FOR DISCUSSION

1. Should young people keep the thought of "going steady" out of their minds until the post high school years?
2. Should the churches and/or the schools offer pre-marital and sex education courses, or should these matters be left entirely with the home?
3. How long should a courtship period last before any thought of an engagement should be considered?
4. What qualifications would you expect in the girl you are courting? . . . In the fellow who is courting you?

### IDEAS

Why not consider the panel method with a moderator summing up the points of agreement and disagreement at the end?

Secure books from the library on the subject of courtship and pre-marital matters. Have them on display and call particular attention to them with the leader urging that at least one of the books be read by every member of the group. The librarian will assist in making good choices.

Enlist the services of the pastor to report something about the marriage records of the congregation. Have him tell you how many marriages were performed in a given time and something about the couples, without, of course, naming them.

By Alton M. Motter

# SURVEYS prove that



**W**HY DO WE have to go to church every Sunday? That's what I'd like to know. Jim's question pierced the peaceful Sunday morning atmosphere of the Smith family. His father had just called and the clock was striking eight. "Every Sunday morning it's get up for church. Why can't we just sleep through?"

Dad's reply took him by surprise: "Because church-going families are *happiest*."

That was a new phrase. Jim had never thought about it like that. Church-going families were happier than other families? It was worth thinking about. As a high school senior, he had often unconsciously compared his family with other families. He was always glad for the spirit of comradeship which existed between his father and mother, his brothers and two sisters. As he grew older, he was becoming more aware of the elements of respect and fair play which his home reflected. Usually he had taken these qualities for granted, and he had certainly never associated them with church going. Yes, he would look into this.

### Around the Breakfast Table

Later, as the six Smiths were gathered around the breakfast table, Jim decided to continue the subject. "Dad," he began, "were you serious about church-going families being happier than other families?"

"Never more serious in my life, Son," Dad said.

Jim pressed further, "Where is the evidence to prove your point?"

"I was expecting that question, Jim. As a college professor of sociology I wouldn't make it unless I had some

evidence. To begin with, church-going families stick together better than families which do not go to church. A Professor Fiske made a study of this subject some time ago and found that over 98 per cent of all parents who are really active in the church are never divorced or separated."

"O yes," said Mother, "that reminds me of Pastor Jones' sermon last Sunday when he was preaching on the Christian home. I was certainly surprised when he said that of the 186 marriages performed in the church by the five pastors during the 42-year history of our congregation, he knew of only one couple who had been divorced." (Actual statistics from a congregation of the United Lutheran Church.)

"Yes," said Dad, "that one to 186 ratio is quite a contrast to our national divorce ratio of about one to three and the ratio in a certain state which recently had *two* divorces for every *three* marriages!"

"JUST BECAUSE PARENTS don't get divorced doesn't prove they are happy, does it?" This question came from Betty, the sister next to Jim who was a sophomore in high school.

"Yes, that's right," agreed Dad. "But there's some additional evidence. During recent years we've been making some rather extensive studies in the field of mental health, for example. We've been wrestling with such questions as 'why are some people happy and other people so very unhappy?'"

"I'd like to know the answer to that question myself," chimed Jim.

"Well, one of the answers," continued Dad, "has been found in the kind of homes people grow up in.



Attending church together gives a family a sense of unity

When children and young people grow up in a home which is marked by a high degree of emotional security they have a big chance to live happy lives."

"What's emotional security?" This came from Jean, Jim's younger sister who was an eighth-grader.

"The simplest answer to that, Jean," said Dad, "is that people usually feel emotionally secure when they feel they are wanted, are respected and loved, and are an important part of a family circle."

"Where does the church come in?" asked Jim.

"The church comes in because it tries to teach and express the Chris-

tian gospel which is Jesus' 'good news' that God is our heavenly Father and that we are all brothers to one another. 'Love to God and love to man' is the shorter way of expressing it."

"And this," said Bob, Jim's older brother who was now in college, "is the basis for what is called 'respect for human personality.'"

"That is correct, Bob," agreed Dad. "And the *church* and *home* are partners in *teaching* and *practicing* this principle of respect for human personality which is another way of saying that human beings are valuable and sacred in the sight of God."

"What does church attendance have to do with all of this?" persisted Jim.

"Now we're getting to the heart of what has become a 'breakfast club' discussion," said Dad. It comes in at the point of *aiding* and *encouraging* us to treat one another with *consideration* and *respect*. Parents and children who treat each other in this way are happier than other families. There's much more to it than this, of course, but I would say that this is certainly the starting point in the matter."

"I see your point, Dad, and you have me interested," confessed Jim, "but what is this 'much more' as to why church-going families are happier?"

"That's a big order, Jim, and we haven't the time if we're going to make church this morning. As all of you know, I'm to be the guest leader on this subject at Luther League tonight. I suppose that's why I've been interested in it for the last month or so. Let's see what else turns up."

### At Luther League

That evening Professor Smith presented the following outline to the assembled young people:

#### *Why Church-Going Families Are Happiest*

Church-going families are happiest because:

1. *Parents and children of such families are united in their religious life.* Happy families grow out of happy marriages. Over 98 per cent of church marriages never fail. Nor do parents of church-going families usually come from "mixed marriages," which increases their chances for success in marriage. This is proven by a study of 12,000 marriages in Mary-

land which showed the following results:

- A. Both parents Jewish  
— 4.4 per cent homes were broken
- B. Both parents Catholic  
— 6.4 per cent homes were broken
- C. Both parents Protestant  
— 6.8 per cent homes were broken
- D. Mixed Marriages  
— 15.2 per cent homes were broken
- E. No Religious Affiliation  
— 16.7 per cent homes were broken

When the entire family has a "church home," parents and children can go to church together. They develop a sense of *unitedness*.

2. *They have a higher degree of spiritual and emotional security.* This security grows out of the (1) church's emphasis on the sacredness of human personality which leads its members to treat one another with a greater degree of love and respect, and (2) of the family's consciousness of their relationship to the larger family of God who is the Father of all. Thus they seek to be at harmony with God and their fellowmen.

3. *They have keener ethical insights.* Such families have a higher sense of what is right and wrong. This definite ethical concern finds expression in the family's personal relationships in such areas as fair play, thoughtfulness of others rights and interests, cooperation, and obedience.

4. *They have a greater degree of moral stamina.* Families that are clearly church-related are more likely to have the courage of their convictions when they face moral problems. Consequently, they do not take the easy way out, which in the long run, is

## Check list for a Christian home

Last year, the Rev. Jackson Wilcox of St. Paul, Minnesota, tried to define a Christian home for his congregation. He prepared and distributed the following "check list" which later appeared in a national religious journal. Do you agree with his list? How many "yeses" does your family score?

Yes      No

|                                                                                                                                                                                                                                           |  |  |
|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--|--|
| 1. Do we say "grace" at mealtime?                                                                                                                                                                                                         |  |  |
| 2. Do we take time somewhere every day to read the Bible and to pray together?                                                                                                                                                            |  |  |
| 3. Does our home treat Sunday as the Lord's Day—allowing nothing except sickness or unavoidable emergency to interfere with our attendance at church and Sunday school?                                                                   |  |  |
| 4. Is our family budget designed to include, at least a tenth which is set apart for the Lord's work?                                                                                                                                     |  |  |
| 5. Is the conversation about religion and the church constructive, so that when we talk about our faith, our church, the church program, the leadership of the church and our friends at church we are always reverent, kind and helpful? |  |  |
| 6. Is the recreation in our home always Christian so that our family fun will lead to good habits and an honest and wholesome outlook on life?                                                                                            |  |  |
| 7. Are radio and television programs and the literature which comes to our home Christian, thus barring emphasis on crime, sex, hate and drunkenness; and are we receiving our church's magazines?                                        |  |  |
| 8. Do we abstain from keeping and using alcoholic beverages in our home?                                                                                                                                                                  |  |  |
| 9. Do we seek to have an atmosphere of love and brotherhood in everything we say and do at home?                                                                                                                                          |  |  |
| 10. As a family do we share together in home chores, in recreation, in evangelistic effort and in service to the Kingdom of God through the church?                                                                                       |  |  |

the hard way out. This helps to account for the fact that there is very little delinquency or crime among active church-going families.

5. *They enjoy the richest cultural heritage of the world.* This heritage includes the Bible, religious hymns and music and Christian art. One needs only to visit a family which is unrelated to the church to compare preferences in such areas as radio, television, movies, magazines and forms of recreation to observe which set of standards offer the best basis for enduring happiness.

6. *They can express a deeper sense of humor.* Church-going families can afford to face life with a smile because they are inwardly at harmony with both God and their fellowmen. In spite of tragedy and disappointment, they realize that they are living in God's world. For this reason they do not need to use profanity or alcohol in order to be funny. The humor in many of today's novels and on the street and stage is a mockery of both God and man. Church-going families are happiest because they do not need to offend good taste and good morals in order to get a laugh.

7. *All of their experiences are enriched by the spirit of Christ.* Christ makes a difference. Consider the way a church-going family and a family unrelated to the church each face such common experiences as birth, marriage, death, sorrow and disappointment, illness, the selection of a job, poverty, or prosperity. Christian faith can become our greatest resource in meeting the stresses and strains of modern life. Church-going families realize the importance of such a faith

and do not try to live by bread alone. Their spiritual resources form both an anchor and a rudder to steady their lives in a very stormy world.

### The hope of the world

Church-going families who are dedicated to the life and ideals of Christ are not only expressions of a deeper happiness, they are literally the very hope of our disordered world. From morning to night we are besieged with clashing wills, war news and headlines, political battles both near and far, the appeals of conflicting interests of both labor and management. Our world is hungry for the brotherly democratic spirit of the Christian family as it tries to solve its problems. Our age is desperately searching for the kind of emotional security which dependable family ties can provide and for families whose peace and creative cooperation will offer rays of order and hope amid the confusion of our troubled world.

It has been said that God could not be everywhere, so he made families—fathers and mothers, young men and women, little children. May your family so reflect his presence and purpose that it may indeed be a *happy* home!



What do you think?

These questions may be mimeographed and distributed to the group as a basis for discussion. Some leaders may want to assign specific questions in advance to certain members of the group. Additional ideas will also be suggested in the list of resource materials printed below under the heading "Here's More Help!"

1. Do you think church-going families are happier than other families? Why?

2. Do you agree with *all* of Professor Smith's seven reasons as to why he thinks church-going families are happier?

3. Why are there more than twice as many divorces in mixed marriages (i.e., marriages which cross the lines of the Protestant, Roman Catholic and Jewish faiths) than when both parties belong to the same religious faith?

4. How can young people help to make their homes happier?

5. Is television an asset or a liability in the development of a happy home life? Why?

6. Is this statement true or false?: "A happy family is not one *without* problems, but is a family which *handles* its problems with *understanding and love*."

7. Could an occasional family council "session" help to solve some of the common problems of families such as:

a. When should young people begin dating?

b. The use of the family car?

c. When should young people be in at night?

d. What is a fair allowance for a young person in our country today?

e. How should we divide household duties?

f. What should we plan to do for our next vacation?

8. It is estimated that almost 15 million of the 39 million families in the United States are not served directly by any church or synagogue. What can this mean to the future of our country?

9. What is the difference between a family security based on *faith* and *love* and a family security based on *money* and *material possessions*?

10. Are church-going families freer of hatred and prejudice than other families? Do such prejudices—race prejudice, for example—poison our lives and warp our personalities? Can you illustrate?

#### Turning the microscope on the modern home

The social scientists are taking an increased interest in the study of the home. Ten significant findings have grown out of a variety of these studies. Perhaps you will want to comment on one or more of these conclusions.

#### Ten findings about marriage

1. Comradeship, unselfish attitudes, loyalty and mutual trust not only promote the happiness of particular families but create wholesome influences for the community.

2. Marriages of comradeship succeed best.

3. Young people trained in harmonious homes have a better prospect of success in marriage.

4. People who take religious attitudes into marriage show a much higher average of success.

5. Personal and spiritual factors are more significant for happiness than physical and material ones.

6. Conflict, while ruinous of the happiness of parents, is equally detrimental to children.

7. Team work in the use of money is more important for success in marriage than the income level.

8. Unemployment, inadequate income and lack of a secure home constitute handicaps from which all families ought to be relieved.

9. Burgess and Cottrell in a scientific study of 526 couples (*Predicting Success or Failure in Marriage*) found those reporting themselves "very happy" to be more than five times as numerous as those who reported themselves "very unhappy." Among factors favorable to happiness were: common interests, common friendships, harmony in recreational interests, frequent use of words and ways of affection, agreement as to the use of money, and continued attendance at church and Sunday school.

10. A much higher level of happiness in marriage can be assured by training and by development of character.

#### Devotional program suggestions

Hymn: "I Would Be True"

Psalm 67

Prayer by a member of the group

Scripture: I Corinthians 13:4-8—The roots of family happiness

Presentation of topic

Open forum discussion

Prayer by the leader

Lord's prayer

Hymn: "O Perfect Love"

#### Resource Materials

I. From Joint Department of Family Life, The National Council of Churches, Rev. Richard E. Lentz, Director, 206 South Michigan Avenue, Chicago 4, Ill.

1. Family week throughout America will be observed May 6-13, 1951. This emphasis on family life is endorsed by the president of the United States and prominent religious and civic leaders of the Jewish, Catholic and Protestant faiths. Especially helpful will be *Pages of Power, 1951, Parents, Children, God*. 5 cents.

2. *Education of Christian Parents in America*, an interpretative digest of the National Conference on Education of Christian Parents held July 16-23, 1950, at Conference Point Camp, Lake Geneva, Wisconsin. 50 cents.

3. *Family Life: A Selected Book-list*. 1950. 25 cents.

II. From the United Lutheran Publication House, 1228 Spruce St., Philadelphia 7, Pa.

1. *Better Ways of Growing Up*. John E. Crawford and Luther E. Woodward. Muhlenberg, 1948, 270 pp. \$3.00. This is "must" reading for every high school student and parent.

#### III From your Public Library:

1. *The Happy Home* Agnes E. Benedict and Adele Franklin. Appleton-Century-Crofts, 1948. 304 pp. \$2.75. Practical suggestions for creating a happy home.

2. *Just and Durable Parents*. James Lee Ellenwood. Scribner, 1948, 224 pp. \$2.50. A stimulating book treating the everyday problems of parents and children with insight and humor.

3. *Common Ventures of Life*. Elton Trueblood. Harper, 1949. 124 pp. \$1.00. Deals with birth, marriage, parenthood, and death in relation to family life.

4. *Beatitudes for the Family* Leland Foster Wood. Hearthside Press, 5th Ed. 1949. 112 pp. \$1.00. Helpful family life meditations.

#### IV. Audio-Visual Aids:

The 1950-51 catalog of the Religious Film Association, (35 West 45th St., New York 19, New York) is available from our United Lutheran Publication House for 50 cents. The sections on the family on pages 56 and 78 are especially helpful. Some helpful film strips mentioned are:

"Boy Meets Girl"

"Boy Dates Girl"

"Boy Marries Girl"

"A Christian Attitude Towards Sex"

"The Christian Family"

A Religious Film Association catalog-recommended film, "You and Your Family" should be valuable as a basis of discussion with young people, parents and teachers. It is 10 minutes and rents for \$2.00.

John Crawford  
director of guidance  
at Wagner College  
asks



# How **Much** Can You Take?

**W**E ALL HAVE our breaking point. You have yours, however strongly armored for life's testing times you may appear to be. There are limits to the kind and degree of stress even you can take without breaking in some way.

Quietly look back over your own life in the last few months. Were there times when you almost blew an emotional fuse, or felt like running away, or had an exceptionally dreadful headache following a very upsetting situa-

tion? How close did you come to your own secret breaking point in emotional balance and mental health? Perhaps close enough to make you wonder how much more trouble you could take if daily living hurled it at you . . .

If you recognized the danger signals in your own case *in time*, and were able to reduce the stresses on you to safer levels, you surely were fortunate. In this modern Age of Anxiety, millions of your fellow-Amer-

icans have *not* been so fortunate. Here are some of the dimensions of the mental illness problem in the beloved U. S.:

8 million of us are psychoneurotic.

1 million more are seriously psychotic.

2 million others show dangerous character disorders.

5 million are drifting toward hopeless alcoholism.

70 thousand more are slaves to other kinds of drug addiction.

*These are conservative figures*, not trumped-up to excite fanatic audiences. Any home-town physician is well aware of such data. From one-third to one-half of all the sneezy, ulcerated, nervous patients who anxiously wait to unload their tribulations on the doctor's ears and gulp down his placebos are more victims of psychological troubles and tragedies than biological diseases. And any physician knows that when the inner defenses and foundations of the personality or spirit crack or buckle, the problem is tough from any angle!

*Practical prevention* offers the most effective inroad on the whole problem. For while we dare not slow down our efforts to cure (or alleviate) the seriously psychotic and neurotic among us, there will hardly be enough expertly trained and experienced social workers, psychologists, and psychiatrists to spread as thickly as really necessary to accomplish the big job well. *We will have to prevent and sidestep mental illness*, to get ahead of the problem soon.

But that surely is not beyond American ingenuity and intelligence, once we set ourselves to clear the track and get rolling. Best place to begin

the clearing job in any town or hamlet across the nation, is with our individual selves. There are heartening indications everywhere that we not only truly desire to become better people with healthier bodies and mind and spirits, we are open to learn and change and grow. Look at the large steady sale of many excellent books on peace of mind and road to fuller maturity of personality. Notice the dozens of well-written and widely-read articles on better mental health in practically every major journal, magazine and newspaper—and even in some top-rate “comic books.” These books and articles can only be sold in heavy volume because people are willing to spend money and time and effort to find the way back to health of mind and personality they definitely desire. That is a good sign that we are on the way back to better mental health someday, perhaps soon for many of us.

God always answers prayers for such things, particularly when we back up those prayers by our own increased self-understanding and inner self-development! . . .

MODERN PSYCHOLOGY offers considerable insight into our stress tolerance. Such insight can help us greatly in our daily lives.

We know, for example, that our breaking points are strictly individual matters. You might be able to take much more trouble than Tom or Clare without showing signs of personality disorganization or mental illness. Yet Sally may be able to take fairly well in stride stresses that would break both Clare and Tom in pieces and drive you quite daffy for an hour.

How might you react if emotionally sturdy Sally urged you just to "buck up and take your troubles like she takes them?" You say you might tell her what? . . . Then never give someone else that irritating nonsense when he seems ready to collapse under the stresses he feels are too great to bear much longer. For stress, you see, is an individual matter in large degree. The way *you* interpret the trouble is often more important than what the trouble itself is. Sensitive you might far sooner break under stresses that would hardly annoy *insensitive* me.

How fast and how far you might crack up under stress would be impossible to predict accurately. Perhaps your family doctor who has known you for several years might come close, but he would have to consider several complex factors, such as how you felt at the time of the trouble, how things had been going for you recently, how you have learned to react to serious difficulty or failure.

Your general *physical* health and stamina would count too, as you might expect. But your emotional patterns of behavior and balance would be very important factors also, when the world seems too tough to face with courage any longer. The person who has learned through experience with life's hard knocks to work out his problems as best he can at the moment, with whatever help seems available, can often take surprisingly more—and take it longer—than the fellow who has known little trouble "at first hand". In a way, our schools and homes inadvertently have made many



### An ounce of prevention is worth a pound of cure

girls and boys too "soft", unable to take real life situations sensibly in stride and work them out to satisfactory conclusions. The don't-look-and-the-thing-may-go-away attitude is much too prevalent for best national health and individual courage.

Stark, sudden shock can crack the hardest personality. Death of a dearly beloved person who has meant more than your own life to you might do it. You might drift into a dangerous spell of neurotic depression, for example, and need special help to climb back out into health again. That has happened to many apparently well-balanced men and women. Fortunately in most of these cases time and rest have been sufficient healing agents to restore good balance and health.

We are wonderfully sturdy creatures. Our minds and bodies have recuperative powers that surely mark us as very little "lower than angels". Perhaps we need to grasp this idea

more firmly and live more accordingly. No harm and much benefit can come out of the right kind of quiet faith in the living houses nature has given us for our earthly habitations . . .

WHEN STRESS surpasses your own limits of safe tolerance (your thresholds, you might call them) your personality tends to disintegrate as you scramble for defenses. In a very real way, you tend to come apart at emotional seams and joints that formerly held you securely together as an integrated personality.

*Nerves never actually break down* unless from rare and very serious infection or physical damage. What are popularly mis-labeled "nervous breakdowns" are the extreme degrees of depression, irritability, anxiety, and inability to concentrate, that usually mark the very neurotically ill person. It is not hard to see why someone who has not studied human biology or psycho-biology thinks the very jittery or upset individual's "nerves" have somehow gone whacky. In long-standing cases, or very severe cases, some nervous involvement may occur. Generally, however, most of the trouble is *emotional*—that is, a matter of how and what you *think* and *feel*, rather than a simpler problem of bodily mechanics.

And that greatly increases the task of remedy and cure. Broken bones can be set and healed fairly well with no assistance from the patient. If need be, the doctor could immobilize the sufferer and splint the injured leg or arm and let it heal, whether or not the person wanted to be repaired. But not so with feelings and attitudes, emotions and personality. These can

be healed *only* when the sick person cooperates in large measure and *desires* to be made whole again. . . .

After all, your neurotic reactions are simply the defense techniques you have found that seem to you to *help* a bit, and you are hardly going to give up all those defenses lightly, no matter who urges you to "behave better".

To complicate things more, our psychological defense mechanisms seldom are *clearly* related to the underlying stress. Broken bones and surface bodily injuries are apparent even to the untrained observer. Some organic dysfunctions are difficult to diagnose, but most physicians can come close enough to prescribe effectively. The neuroses and psychoses, on the other hand, may completely baffle the best clinicians for a long while. The differentials between various psychological disturbances and illnesses are often very tricky, to put it mildly.

Believe no nonsense book or article that says you ought to "be glad you are neurotic." Neurotic reactions are never happy exchanges for the real health and courage and staying power you would like to have. How could anyone be "glad" about bedeviling fears or guilt feelings or miserable misbehaviors of body such as awful headaches, hypertension, constipation, and a dozen more?

Mix in large chunks of salt with any notion that "being neurotic" made some people great artists or engineers or presidents. They would have been far greater in their chosen fields had they been mentally and emotionally *healthy*. Neurotics fall far short of their *comfortable capacities* when in good health. They are *inefficient, un-*

productive people. Psychotics miss the mark altogether.

THESE TIMES may be excessively worrisome and disheartening to you, perhaps through no fault of your own. Millions of young people have known few months in their entire lives when

they felt genuinely happy and as if they were getting somewhere worthwhile.

Suppose life's pressure on you has somehow become so heavy and overwhelming that you secretly feel near your own breaking point. Any of the

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## *Simple Rules For Emotional Health*

THERE ARE SEVERAL practical ways of sidestepping at least part of the heavy stresses of living in times like these.

Here they are, stripped down to barest statements. Simple as they seem at first, they still fully summarize the essentials for good emotional health and mental hygiene. They will work for anyone who fairly consistently applies them day by day. How do you measure up on these points?

1. SUFFICIENT SLEEP, ADEQUATE REST, GOOD DIET are of top importance in maintaining general health. Right daily intake of vitamins, minerals, proteins will pay large dividends in better mental health too.

2. STAYING COMFORTABLY WITHIN YOUR OWN LIMITS OF CAPACITY is wise. Your energy and endurance are not limitless and inexhaustible, whatever your age or however sturdy you may think you are. The strongest bridge may crack if loaded beyond its safety limits.

3. TAKING TIME OUT FOR RELAXATION AND REST will help you maintain efficiency without extreme fatigue. Pushing your body and brain harder than they can do a job well is coaxing trouble.

4. SELF-DIAGNOSIS IS LIKELY TO BE INACCURATE. No one is wise enough to evaluate accurately certain symptoms his body and mind may show at times. Better check with a physician who knows and values you. In the long run his expert services may be less expensive than your own guesses.

5. NEVER CARRY GREAT TROUBLE ALONE. There is always someone who will help if you ask. Of course, try to go to a person who is well-trained and experienced with the kind of problem you think you have. Your family doctor and your minister probably rate high on a list of such people in your own life. Go to them first. They will refer you to proper service if necessary.

6. HEALTHY TRUST IN GOD HAS NO SUBSTITUTE. Great trouble may shake, knock it nearly out. But it can be recovered. Your minister can aid you, if you let him. There is no "magic" in healthy faith—there IS real staying power, and HEALING POWER too. Both are your heavenly Father's free blessings upon all who open minds and hearts to receive.

following symptoms might be danger signals that you have taken just about as much as you can bear in your circumstances without cracking. Several of these symptoms together would usually indicate that you *definitely* need help now to get out of your predicament :

- Frequent moody spells
- Sudden irritability over "little things"
- Tendency to blame others for all your troubles
- Chronic feeling of being little or no good
- Gloomy sense of impending danger
- Inability to think clearly lately
- Severe digestive, colonic upsets
- Bad headachy spells or dizzy spells
- Chronic weariness
- Frequent insomnia; sleep walking
- Peculiar drives or compulsions
- Thoughts of running away or of ending everything

These are all danger signals of serious trouble deeper down in your less conscious levels, perhaps. Where there is such smoke, there must be some fire.

Big question in that case is, what should you do? Should you force a smile on your lips but keep your secret worries strictly to yourself? Or ask advice of any busybody neighbors or talkative pal who will lend an ear? Or perhaps buy or borrow a book advertised to cure you of worry and personal trouble? Or pray it out alone?

*Definitely NO to any of these angles.* They probably will not help you . . . and may do much harm.

You need wise, *expert* medical and psychological aid. You need that aid promptly, if you are to avoid further unhappy complications. That help is available wherever you live, if you

open your eyes and mind and let yourself be helped.

*First place* to seek effective aid when you think you are in danger of breaking, is your family physician. Let him check you carefully, to discover whatever bodily troubles may be mixed up with or causing your worrisome emotional symptoms. The modern well-trained physician is generally expert at ferreting out hidden causes of our behavior peculiarities. But you will have to tell him why you *really* came to ask his help. He is no mind-reader (no one can be!), so describe your symptoms, whatever they may be, as clearly as you can sense them. Answer his questions carefully and honestly. Then he can help you most, or refer you to a specially trained colleague who can.

Your minister may be sufficiently trained in psychology and social work to aid you also . . . if you confide in him and talk things out plainly with him. *You do NOT want advice, or suggestion or "moral suasion".* You really do not want too much reassurance. What you *can* use (and deeply may desire) is effective help toward clearer self-insight, improved self-acceptance and a self-devised plan for practical action. These things a skillful listener-counselor can aid you in gaining. Competent ministers usually can do this for you.

Between a wise physician and a level-headed minister, you will at least get a good start on licking whatever little secret personal "imps" have been showing you toward neurotic reactions. The earlier you face facts and accept expert help, the sooner you will be well again. *Time is an important factor!*

## POINTS FOR CAREFUL DISCUSSION

MENTAL HEALTH is gaining its rightfully important place in the subject-matter and lessons of our church-schools. Jesus declared clearly of himself that he came into our world that we might have more abundant lives. Surely he had in mind our all-round health of body and spirit.

Yet we have sometimes missed that goal in our daily existence . . . One generation has allotted far too great a value to ways and means of getting rich quickly, or to having "fun" that turned out not to be joy at all. Another generation has blundered by gloomily hammering home the notion that we were put here to suffer and labor in anguish, for some strange reason.

No healthy-minded Christian sides with either attitude. He recognizes that good mental health and good religion are completely compatible and go hand-in-hand. We rightly think of Jesus as the Great Physician, and we follow him better when we advocate and practice effective health and hygiene in all our lives.

## FOR THOUGHTFUL CONSIDERATION

Exodus 15—particularly verse 2, and 22 through 26.

Isaiah 53—particularly verses 4 and 5.

Jeremiah 17—then reread verses 7 and 8, and 14.

Psalms 37—particularly the first 7 verses.

Psalms 103—especially verses 3 through 8.

Psalms 116—noting especially verses 1 through 9.

Matthew 8—verses 5 through 17, then verses 23 through 27.

Mark—all of chapter 8.

Luke 3—verses 1 through 11.

Luke 8—chapter 9, verse 11.

And be sure to read and re-read the wonderful first phrase of Hebrews 12, verse 1.

## KEY QUESTIONS

1. Do *you* really have a breaking point, even though you may never have cracked up under previous troubles?

2. Suppose a person cracks up under stress that you might be able to take fairly well. Does that mean he is weak?

3. What are some of the major stresses bearing heavily on people these days?

4. Just how can education aid in effective prevention of mental illness in our modern "ulcer age"?

5. To what extent will happier home life bring better national (and individual) mental health?

6. Why does Liebman's excellent book, *Peace of Mind*, for example, continue to sell so widely?

7. What physical illness might make you quite vulnerable to feelings of depression, for example?

8. How might time help you to "recover" from grief over loss of a beloved person?

9. What do we commonly call "nervous breakdown"? What is it in reality?

10. Why do we tend to keep our own neurotic behavior patterns even when their foolishness is pointed out to us by "friendly advisors"?

11. What danger signals of impending break have you shown at times?

12. Why is expert professional help usually necessary in clearing up real neurotic illness?

13. Why does a physician first give you a thorough *physical* examination when you asked his advice on a "mental problem"?

14. Why does telling your troubles to a quiet *listener* who values you sometimes increase your own insight and power of recovery—even when that listener gave you no advice or suggestion?

15. How would you define healthy trust in God? How does that kind of faith affect practical courage, for example?

"HEY, Bob, I was thinking the other day about this idea of eternal life." President Rich Hartford opened the league's discussion period. "What's that verse about death? I think it's in the Psalms. If . . . if I die . . ."

"If a man die, shall he live again?" interrupted Bob Rice who was on vacation from Central Seminary.

"That's it! It's a big question, and I think even more people must be asking it today than in the days when it was first recorded. What do you think, kids?"

"Well, it's a sure cinch that people have never been so afraid to die as they are right now." Eloise Kemp stared at the floor as she drawled out her answer.

"I think you're right, 'Elie'," It was Bob helping out again, "And, you know, I think the church is beginning to realize that you're right, too. I have heard quite a few sermons recently in which the preachers mentioned that we need to get out into the world now with the gospel as we never have before. I remember one especially. He said that we don't have to worry about trying to 'sell' the gospel in times like these. People are frantically hungry for God's word."

Pastor Haut saw his chance. "You have a point there, Bob. All of my sermons in Lent this year were 'slanted' in that direction. I tried to get across the idea that Christians who are anxious to spread God's word don't need to fear any longer the ridicule of the non-Christians. The jeers are disappearing. Those who don't know Christ as Savior and Friend are finally waking up to the fact that something is missing in their

## *The Young People Discussed*

### *Life After Death*

lives. They're anxious to have some Christian talk to them about Christ. How about that, Rich?"

"I think that's something we all need to think about, Pastor. Back to this question, though: 'If a man die, shall he live again?' Let's have some more ideas about this business of eternal life. Paul?"

"Well, Rich, I'd just like to say that I think it is good to discuss this subject. But, to tell you the truth, I don't know enough about eternal life to discuss it, and I don't think any of the other leaguers do either."

"I agree!" Eloise chimed in, "Rich, don't you think maybe it would be a good idea to ask Pastor to get up and explain just what Christians should believe about eternal life, and why."

"Well, Pastor, what do you think?" Rich was skeptical.

"You surely didn't give me much notice, Eloise. I don't think my thoughts are very well organized on the subject. I'd be glad to throw a



## *By Dick Palmquist*

few questions at you, though. Maybe they'd help all of us to get straightened out on this topic."

Everybody was in favor of Pastor Haut's suggestion, so he began firing questions at the leaguers as fast as they could answer them:

What bearing does Christ's resurrection have upon your life? . . . How can we be sure that there is such a thing as eternal life? . . . Do we have any assurance that the resurrection isn't merely fiction? . . . Were the Apostles about ready to give up just after Christ's crucifixion? . . . What effect did Christ's resurrection have upon his followers? . . . If there is such a thing as eternal life, how can we obtain it? . . . Can we be sure that Christ has given us eternal life? . . . What did Luther say about assurance of salvation?"

After each of Pastor Haut's questions had been thoroughly hashed over by the leaguers, Rich closed the meeting with prayer and most of the aids dashed for the refreshments.

But a few were not completely "hashed out" so the Pastor stuck around for a bull session.

Fred Hinkle, a "sophomore in City College, hadn't contributed much to the discussion. He looked puzzled as he approached Pastor Haut. "Pastor, you hit me right between the eyes!"

"Oh, I'm sorry. I hope I didn't break anything."

"Believe it or not, you did break something, though. You broke up a lot of old ideas I had about how to get to heaven."

"What for instance." Bob Rice had stayed to see if he could chip in any words of wisdom.

"Well, I used to think—and I still half-way believe—that in order to be in heaven, we have to be good, have to obey God's laws. You seemed to disagree with that during the discussion."

"It's just like Pastor said, though, we're saved by God alone. Keeping the law doesn't save us." Rich had joined the huddle late.

Pastor Haut straddled a near-by chair. "Oh, I agree, Fred, that we must always ask God to help us keep all his commandments. The more we obey God's laws, the happier we'll be. But actually, no one on earth has ever succeeded in living a perfect life. Let me put it this way, Fred, 'Do you think you can go all through life without breaking one of the 10 commandments?'"

"No, I don't see how anyone could. Of course, Christ was able to. But he was able to resist temptation because he had the strength of God behind him."

"Exactly! And the only way WE can be truly GOOD people is to have that same strength of God ruling in our beings . . . That's what we call sanctification." The pastor paused to let his words soak in. "But we're talking about salvation, not sanctification. Look, Fred, let's put it this way. It's sort of crude, but I think this expression will help you get the right slant on God's way of salvation. This may seem strange, but it's true: 'You have to get into heaven on a pass in order to get there at all.'"

"On a pass?" All three fellows bolted to attention.

"Let me explain. St. Paul says, 'All have sinned and come short of the glory of God.' Right?"

"Paul must have known what he was talking about." Fred was giving in.

"I'm glad you agree. Now, let's take another step. I think it's in the second chapter of Galatians that Paul says, 'A man is not justified by works of the law but through faith in Jesus Christ.' Are you still with me, Fred?"

"Just a second! I think I see now. You mean that Christ is our 'pass' for admittance to heaven."

"Let me nail it down for you now." The pastor was enthused too. "Remember that question we were talking about during the discussion?"

"Sure! 'If a man dies shall he live again?'"

"We've got the answer to it right here. 'If a man die, he shall live again if he accepts the saving crucifixion and resurrection of the Lord Jesus as his pass to eternal life.' Does everybody agree?"

"Agreed! But may I add something?" Bob was finally able to get a

word in edgewise.

"Don't be so formal. Let's have it." Fred was warming up a little.

"I just thought we should make it plain just how it is possible to receive this 'pass to heaven'."

"Say, I think I can answer that. Fred was really getting sharp. "I remember a verse we memorized way back in Sunday school. 'Believe on the Lord Jesus Christ, and thou shalt be saved.' From that verse I'd guess that Christ's 'pass' can be had for the believing."

"One hundred per cent!" There was a note of accomplishment in the pastor's voice. "And it's really as simple as that, too. 'He who believes and is baptized shall be saved.' There are no strings attached. If we believe, Christ will save us."

As the bull session broke up, the pastor and the three fellows all felt that the message of Christ's resurrection had hit closer to home than ever before. All four thanked God for his gift of love.

## SUGGESTIONS

1. The purpose of this article is to put a "cap" on the basic question, "If a man dies, shall he live again?"

2. The discussion leader should spend a good deal of his preparation time in studying the pastor's nine questions found toward the beginning of the article. The discussion should be based upon the progression of thought indicated by the order of the questions.

3. Many helpful scripture passages, besides those used in the article, can easily be found by the leader who consults his concordance.

4. The hymns should be based around the themes of "Salvation" and "Eternal Life."

let's do  
something  
different



## a party by chuck kurfess

IS YOUR league one of the many that is tired of doing the same old thing at every party? Do you want relief from the many relays and are you still trying to exhaust the supply of jumbled word games? Several years ago our league was in a rut; it just wasn't a league social if we didn't play "wink". Maybe a few suggestions will help your league out of a similar circumstance.

First of all, though, how about the leader? A poor leader can wreck any party or social, no matter how good the activities. This month let's have a party at which everyone has fun together. We need no "life of the party", that extrovert who thinks you're lucky he's there. So you as leader have to be on your toes! Use your imagination and come up with something new! In the following suggestions are "old stuff" to your league, go to your local school library and find activities

that are not only new but different.

Now a few pointers to the leader. DON'T start off with something too complicated. Get their interest and cooperation from the start. Be sure you know your game well. DON'T read notes or rules from a book. DON'T stand off from the rest and *teach* a game—get in with them and explain it (in the simplest and shortest way). After it is going DON'T let it run itself out. Stop the game when everyone is still enjoying it. Don't let it start down hill. Then they will want to do it again sometime.

The following are a few activities you might find different to your group. But don't depend just on these. Supplement them with ideas of your own.

Here's a way to get the gang into smaller groups for any purpose. Have slips of paper with different appropriate song titles on them. Have as many slips with the same title

as you want persons in each group. Then when each has a slip of paper have them whistle or hum their tune and move around the room until they find the others whistling or humming the same song. No talking, just music (?).

### BIRD, BEAST, AND FISH

Equal groups gather around the room equidistant from the center where the leader stands with a list of different birds, beasts, and fish. Each group sends a person to the center where all the representatives are given the name of a bird, beast, or fish. They then return to their respective groups and act out the name given. As they return, they indicate whether it is a bird, beast, or fish by flapping their arms as wings, going back on their hands and feet, or putting their hands together and wiggling them like a fish. After they're to their group they act out the bird, beast, or fish in pantomime, no noises allowed. As soon as the group guesses the name of the thing being acted out, the actor returns to the center and taps the leader. Whichever team is first gets a point. Then another person comes from each group and they are given another name. Play until each person in the group gets a chance to act.

### CHARADES

Here's another angle on charades. Take several two-syllable words, such as "pumpkin", "shipwreck", "airplane", etc. and put each letter of the words on a slip of paper. On the back of each letter of the word "pumpkin" put a number 1; on the back of each letter of the word "shipwreck" put a

number 2; etc. Then each person gets a slip of paper. After those with the same number get together they turn their slips over and arrange the letters to find their word. As soon as they get their word they prepare two charades (pantomimes), one depicting each syllable. Then each group acts out their charades. After they finish both charades the rest guess their word.

The following are some singing games; some of you may call them "play parties". In teaching these get right in the group and walk through the actions as you explain them. These can be used as mixers but here's a warning: Never announce an activity as a mixer because it puts everyone on guard. Just have an activity where they get to move about and meet each other.

### OH SUSANNA

Everyone gets into a circle with partners (have a gal on your right,



*Of course I'd like a soda, Jimmy!*

fellows). As all sing the song, follow the corresponding directions:

(1) I came to Alabama with my banjo on my knee,

(2) I'm goin' to Louisiana, my true love for to see.

(3) It rained all night the day I left, the weather it was dry, The sun so hot I froze to death, Susanna don't you cry.

CHORUS:

(4) Oh! Susanna, Oh, don't you cry for me,

For I'm goin' to Louisiana with my banjo on my knee.

(1) Girls take four short steps to center and four steps back to place.

(2) Men do the same. (3) Grand right and left. Partners join right hands and pass each other by right shoulders, boys moving counter-clock-

wise and girls clockwise around the circle. Continue in same direction, alternately taking left and right hands, weaving in and out. Counting original partner as number one, each will take the seventh person he meets as his new partner. (4) On the chorus, each boy takes his new partner, and joining hands (right hands joined above left hands joined), they promenade counter-clockwise. Come into a single circle at end of chorus and repeat as often as desired.

### SKATING AWAY

Players join hands in a single circle. Partners are not required except for two couples who step into the circle to start the game. Sing and follow corresponding directions.

Tune: "Mulberry Bush"

(1) There were two couples a-skating away,

Skating away, skating away;

There were two couples a-skating away

So early in the morning.

(2) The ice was thin and they all fell in,

They all, they all, they all fell in;  
The ice was thin and they all fell in

So early in the morning.

(3) The old swing out and the new swing in,

The old swing out and the new swing in,

The old swing out and the new swing in

So early in the morning.

(1) The two couples in the center form a right hand star (the two fellows join right hands and the girls join right hands above the fellows' and at right angles). They skip clock-

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wise as those in the circle skip counterclockwise. (2) The two couples in the center change to left hands and skip in the opposite direction, and the circle also reverses direction. (3) Each player in the center selects a new player from the circle (fellows choosing girls and the girls choosing fellows). Swinging with both hands twice around, the original two couples retire to the circle and the two new couples remain in the center and form a right hand star for the next round. While the four couples are swinging the rest stand still and clap to the rhythm as they sing.

### CHARLEY

Partners face each other, fellows in one line and girls in another, about eight short steps apart. There should be no more than six or seven couples in a set. Sing and follow directions. Tune: "It Ain't Gonna Rain No More"

- (1) Over the hills to feed my sheep,  
Over the hills to Charley;  
Over the hills to feed my sheep,  
Over the hills to Charley.
- (2) Trampin' down the weavely  
wheat,  
Trampin' down the barley;  
Trampin' down the weavely  
wheat  
To bake a cake for Charley.
- (3) Charley is a fine young man,  
Charley is a dandy;  
Charley likes to kiss the girls  
Because it is so handy.

(1) Both lines take four short steps forward (toward each other) and four steps back to place. Repeat this. (2) Both lines move forward once again and each person passes

right shoulders with his partner, joining hands as they pass, turning, and back into the opposite position. Move forward, passing right shoulders again, join right hands and back into original position. (Keep step to the rhythm of the music.) (3) Fellow at head of his line prances down between the two lines and takes his place at the foot of the line. Each fellow then moves forward in his line to a new partner (the girl opposite) for the next time through. Repeat until original partners are reached.

These singing games are much easier with piano accompaniment. Get the group to sing while they play. The games would be easier to teach if you'd have several couples go through them before the time of your social.

Here's hoping that these two types of games may be new to some of you. So let's do something different . . .

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# now hear this . . .

THE YEAR 1951 marks the 50th anniversary of record-making by RCA Victor. To celebrate this significant event, several collections of outstanding recordings have been re-issued, adding all the advantages of present-day recording techniques to the best performances of the past. The initial sets of these recordings have been released under the inclusive title *A Treasury of Immortal Performances*. They are available on 12-inch LP records, and in the 45 rpm sets as well.

A task of this size could not have been attempted by any other recording company in the world. The Victor files are the treasure-chest of great performances and great artists. For many years, the Victor Talking Machine Co., as it was originally known, was the only competent recording organization in the world. This series offers an opportunity for many of the present generation to hear, for the first time, performances by the great artists of 20, 30, or 40 years ago. The earliest recording in the series goes back to 1904.)

Although most young people acquainted with music have heard of Enrico Caruso, few have heard his voice. Other equally famous artists, both vocal and instrumental are in-

cluded in the series: Feodor Chaliapin, perhaps the most famous basso of all time; John McCormack, the popular tenor; Ignace Paderewski, who plays his own piano compositions; Pablo Casals, without doubt the greatest living cellist.

The many separate compositions in the *Immortal Performances* series are grouped topically, with some interesting titles to choose from. One record (or album) is simply entitled *Caruso*; another is devoted entirely to portions of the opera *Boris Goudounoff*, with Chaliapin as Boris; the *Wagner* record includes solo and ensemble singing by many well-known singers of the past. Two other records, *Golden Duets* and *Golden Age Ensembles*, contain a remarkable collection of familiar operatic excerpts. These last refer, of course, to the so-called "Golden Age" at the Metropolitan.

Not all of the *Immortal Performances* are vocal selections. *Genius at the Keyboard* provides piano and organ selections by Paderewski, Rachmaninoff, and Albert Schweitzer. On another record, you can hear the *Magic Strings* of Fritz Kreisler, Pablo Casals and Andres Segovia, the famous guitarist.

Of special interest, I think, is the collection of *Sacred Songs*. Included

here are many famous melodies, sung by celebrated voices: John McCormack sings *Panis Angelicus*; Caruso sings Bizet's *Agnus Dei*. A highlight is Ernestine Schumann-Heink's rendition of *Silent Night, Holy Night* in German. (Some may remember Mme. Schumann-Heink's annual Christmas Eve radio performance of this carol, which became an established tradition until her death.) Also included are selections by Rosa Ponselle, Chaliapin, and others.

VICTOR PLANS to follow this commemorative issue with a *Collector's Series*, which, as I understand it, will be supplemented from time to time. The releases in this group will replace, on LP and 45 rpm surfaces, those albums which have disappeared from the standard 78 rpm catalogues. Among the first releases is a recording of Rachmaninoff's Second Piano Concerto (*Full Moon and Empty Arms*, remember?), played by the Philadelphia Orchestra with the composer at the piano. Several old Toscanini albums have also been reissued, with more promised for the months to come.

Popular tastes have not been neg-

lected in Victor's "birthday party". A series of popular selections has also been released, which provides a sample (unfortunately, not much more) of the best jazz music of the late 1930's. These are available on 10-inch LP records, or 45 rpm albums. The orchestras of Artie Shaw, Benny Goodman, Duke Ellington, Charlie Barnet, Lionel Hampton, and Louis Armstrong can be heard in one collection, playing their respective *Theme Songs*. Other titles include: *Small Combo Hits*, *Keyboard Kings of Jazz*, and *Dance Band Hits*.

"Now hear this" is a new feature that will appear monthly in LUTHER LIFE. Writer Ralph Jones has asked that you record fans write him about your interests. His address is 261 North Eleventh St., Sunbury, Pa.—Ed.

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# BOOK REVIEWS

## A REVIEW OF LUTHERAN YOUTH MATERIAL . . .

including literature from the International League (American Lutheran Church), Augustana League (Augustana Synod), Young People's League (Evangelical Lutheran Church) and the Walther League (Missouri Synod). Literature is listed topically. Material is suitable for all age groups unless otherwise specified. Abbreviations are as follows:

ALC—International League of the American Lutheran Church 57 East Main Street, Columbus 15, Ohio.

AUG—Augustana Luther League, 2445 Park Ave., Minneapolis 4, Minnesota.

ELC—Young People's League of the Evangelical Lutheran Church, 57 S. Fourth Street, Minneapolis, Minnesota.

WL—Walther League of the Missouri Lutheran Church, 875 N. Dearborn Street, Chicago 10, Illinois.

YP—Young People.

SR.—Seniors

INT.—Intermediates

## CAMPING

"Church Sponsored Camping" (Aug.) 25 cents. A booklet on the how, why, and ways of camping, leadership, committees, money, etc. Invaluable for those in charge of a league camp.

Addresses and Discussions Presented at the Annual Bible Camp Workers Conference" (Aug.) 15 cents. A 46-page mimeographed booklet for camp leaders. Almost every problem met with at a Bible camp is discussed and problems worked out. Written from actual experience of many Lutheran camp leaders. (YP and adults interested in leaguers)

## BUSINESS

"Improving Our Business Meetings" (Aug.) 1 cent. A good brush up for presidents of local, district, and synodical leagues.

## BIBLE STUDY

"Our Bible Class—I" (WL) Starting a Bible study, realizing objectives, publicizing, and setting up a Bible class are all considered here.

"Our Bible Class—II" (WL) Ways to study the Bible (by book, chapter, verse, problem plan, theme plan, character method, lecture plan, etc.) are all discussed.

## COMMUNITY SERVICE

"We Serve Our Community" (WL) A discussion on how we can serve by participation in civic affairs, politics, appeals, etc., and by making our church a community center.

"Growing In Charity" (WL) Ways of helping children and the sick, and of doing social service work, are pointed out.

"Helping the Parish" (WL) Ways to serve in church and ways to help the church serve the community are listed here.

"Church Ushering" (WL) A good sheet to hand out to the boys. Attitude and attendance are discussed and

a few rules given for dignified ushering.

#### COUNSELING

"Enlisting and Training Luther League Counselors" (ELC) 20 cents. Directed at pastors, church councils, and any others involved in selecting and training League advisers.

"Toward Understanding Youth" (Aug.) 64 pp. 50 cents. For Advisers.

A definitely superior booklet by Ruth C. Wick, whose experience as dean of women at Gustavus Adolphus, professor of psychology and sociology at Pratt Institute, and as counselor at the University of Wisconsin qualify her as a top author on understanding youth.

#### COURTSHIP AND MARRIAGE

"Build a Church in Your House" (ELC) 2 cents. Why have family devotions?

"Mixed Marriage?" (Aug.) 10 cents. (YP). The problems one couple faced and how you can avoid them.

"The Answer To Man's Problems" (Aug.) 2 cents. By Luther Youngdahl, Minnesota's governor, on the importance of a family altar.

"The Company We Keep" (Aug.) 1 cent. A discussion of boy and girl friends and the qualities we should look for.

"I Married a Roman Catholic" (ELC) Free. (YP). What can be done after one is already married to a Catholic?

#### DISCUSSIONS

"Let's Talk It Over" (WL) YP and Leaders. This 46-page booklet is a study of group discussion. Advisers and topic leaders in the YP and Sr. leagues should read it. Group dis-

cussion as a means of solving problems, developing the individual and participation in Christian fellowship are discussed. The function of the leader and his qualifications and the physical surroundings and mental attitude of participants are considered. Methods of discussion are defined.

#### EVANGELISM

"Our Expanding Membership" (WL) Sources, records, re-checks, and how to welcome the prospect are presented.

"Welcome to Confirmation Class" (WL) Int. Several unique ideas are presented to make confirmands feel they are really wanted.

"That Boy Pete" (ELC) 1 cent. That Boy Pete is a pretty lonely fellow and your invitation to league is the thing he needs—if only you will help!

"Personal Soul Winning" (Aug.) The what, why, who, how and where-to.

#### MISSIONS

"Creating Interest In Missions" (WL) Six very good interest developers are presented. Every missionary secretary should have a copy.

---

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"Open Doors" (Aug.) 50 cents. A book on vocations in missions, sketches of great missionaries' lives and material for mission programs. A very interesting manual.

#### NEWS-SHEETS

"Publishing a Society Paper" (WL) The who, why, and how of a league news sheet.

#### POCKET TESTAMENT LEAGUE

"God's Outstretched Hand" (Aug.) 75 cents. 143 pages of excellent material on Bible study, family and private devotions, and programs on the Bible.

#### PLAYS AND SKITS

"Drama—A Review of Plays" (WL) Plays of all types, one act, Christmas, costume, etc. are briefly summarized.



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"Pageants" (WL). Three Christmas pageants and an Easter tableaux.

"Play List for Church Youth Groups" (Aug.) Free. Seasonal and other plays are briefly reviewed.

#### PROGRAMS, PROJECTS, AND PROBLEMS

"What's On Your Mind" (ALC) 10 cents. Problems of shyness, inferiority, witnessing, parent trouble, mixed marriages, choosing a mate, or recreation bothering you? Here are loads of solutions that will really work!

"Guide for Literature Promoters" (ALC) 10 cents. Some suggestions every education secretary will want to read.

"Service Record" (ALC) 10 cents. A 16 x 21 inch poster with many service activities listed and room to keep check on every leaguer's service record.

"Feature Programs" (Aug.) 75 cents. 260 pages chock full of ideas for special programs for holy days, holidays, special occasions, and league programs. Also programs for music, money, hobbies, etc are outlined.

"Countryside Crusading" (Aug.) 50 cents. Problems and programs in the rural church and league (64 pages).

"Dynamic District Leagues" (Aug.) 25 cents. A manual on the problems of synodical and state leagues. Projects publicity, conventions, district rallies, etc. are discussed.

#### PUBLICITY

"Christian Publicity" (WL) Seven basic principles and 12 methods are presented for effective publicity.

Post Cards (Aug.) 2 for 1 cent. Catchy cartoons and religious invitations are printed on the front. Mes-

sage on the back tells about league activity.

#### RECREATION

"Planning a Party?" (ELC) 30 cents. Social and seasonal parties for leagues.

"Youth and Safe Driving" (Aug.) 5 cents. Every leaguer should have this pamphlet. Its importance cannot be overstressed.

"Banquet Lore" (Aug.) 50 cents. A manual of plans and decoration ideas for successful banquets—all kinds of seasonal and topical banquets are outlined—songs, suggested, etc.

"My Luther League Scrapbook" (Aug.) 35 cents. 96 pages of anecdotes, readings, and short stories for topics, speeches, etc, which "reinforce lessons concerning Christian life."

#### VOCATIONS AND LIFE SERVICE

"Pastor, May I Help?" (Aug.) 15 cents. Opportunities unlimited are open to those who have part-time or full-time work to give to the church. Many pictures help make this booklet interesting.

"Who Will Go?" (Aug.) 15 cents. This guidance booklet sets forth the various full-time life service opportunities for youth in the church. Ev-

ery life service secretary should be interested in owning a copy.

"The Parish Worker" (Aug.) 15 cents. 31 pages of interesting reading outlining the qualifications, training, work, and the returns of this ministry.

"Here Am I, Lord" (Aug.) 15 cents. Exciting biographical sketches outline the work of missionary doctors, ministers, teachers, parish workers, deaconesses, and music ministers.

Pamphlets on special vocations (from Augustana)

"Have You Ever Thought of the Ministry?"—1 cent.

"Ministry of Music"—5 cents.

"Shall Nursing Be Your Career?"—1 cent.

"You Can Glorify God on the Typewriter"—1 cent.

—Nancy Petry

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# Clatter . . . by conrad, jr.

WHILE waiting for a tardy bus in a mid-western town one recent morning, I decided to take a look at the reading material the bus station concessioner was making available.

His display racks offered three choices: 1) newspapers, 2) comic books, and 3) bantam-size books.

Off the newspaper pile I picked up a copy of *The Chicago Tribune*. Then I passed the comic book rack by, since a forgetful mother had left two brand new Donald Duck comic books on the seat beside me just the day before; they were still tucked away in my brief-case un-read. As I looked over the bantams, here's what I saw: There were 18 titles to choose from. One of the books was about mari-ana. The rest were about the opposite sex. Seventeen of the book fronts were "cover girls"—and several of them weren't too well covered. Eight of the book covers featured trapless-gowned young ladies. Two others were garbed in a great deal less. And the seven remaining "cover girls" were shapely, to say the least. Some of the titles were: *What a Body!*, *Women Must Weep!*, *Locked Doors*, *Journey Into Ecstasy*, *Bride from Broadway*, and *Dangerous Lady*. Every one of the books was a pound volume of printed trash. I could tell without bothering to review them.

Who reads these books? The answer is: TOO MANY PEOPLE! To

make it a little stronger: Too many young people are reading them!

You are what you are because of your experiences. Your experiences are the sum total of what you've seen, heard, and READ. Therefore, it pays to see the best and hear the best and read the best!

Now, what are you reading besides LUTHER LIFE?—I can ask that question for the simple reason that if you get back this far in the magazine, you ARE reading LUTHER LIFE.

What else is there to read and feel certain that you're safe in reading it? I suggest *Christian Herald*, *Boy's Life*, *Reader's Digest*, *The Lutheran*, and your Sunday School book—It's not as boring as many other materials you read!

BY THE WAY, don't ever throw away good reading material when you've finished with it. Always leave it somewhere on purpose, preferably a public-used seat or chair.

There's hardly a pullman porter, trainman, or conductor alive who doesn't keep his family and friends in reading material by picking up what's left on the seats after passengers de-train.

Buses and trolleys and subways are good places to dispose of good reading material. Ninety-four per cent of all passengers are tickled to death to have reading material waiting for them when they take a seat on a ve-

hicle—I've been testing them for my own satisfaction. And who knows what that reading material—if it's good—might do for them!

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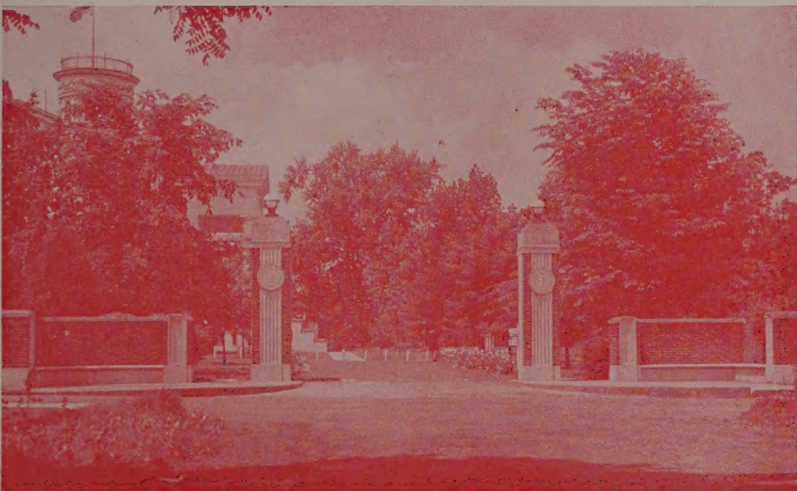
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